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The Exploration of the Life-World*

JOHN WILD

I am going to speak to you this evening about a philosophical project that has opened up in the twentieth century and in which I believe that many of us are directly or indirectly participating. This is the exploration of the life-world, or *Lebenswelt* as it is called in Western Europe, following a usage of Husserl which can be found in his recently published *Krisis der Europäischen Wissenschaften*. This is the world of history into which we are born, in which we exist and engage ourselves in our chosen projects, and in which we die. It is the world of ordinary language with its wealth of concrete usage, its obscurities, and ambiguities. The exploration of this world and the non-technical language in which it is interpreted and expressed, though long neglected, is now proceeding throughout the Western world in different ways.

The disparagement of the *Lebenswelt*, in which we actually exist and work out our individual styles of life and thought, goes back at least as far as Plato's warning against the Cave and its unstable confusions, and the advice he gave philosophers to leave the Cave in their disciplined reflections to find abstract and objective explanations. This advice was followed all too literally in ancient and mediaeval times. In the modern period, epistemological arguments absorbed the attention of philosophers, and served to discourage the serious exploration of the world of our existence. Our knowledge of the things and persons around us was attacked as distorted and biased. This knowledge was finally whittled down and discredited to such a degree that doubts were raised as to whether there was any external *Lebenswelt* at all. As a result of this, philosophy became isolated from real life as a special academic discipline with restricted technical concerns of its own.

In their disparagement of the world of our lived existence, it is remarkable how close these thinkers are to Plato, who used such adjectives as shadowy, confused, and fleeting, and who discounted our knowledge of it as mere "opinion." I remember how once in a debate with a positivistically oriented philosopher, in defending what I took

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to be world facts as data deserving of disciplined attention, I was met with a reply of this kind. "Yes," he said, "there are such data, but these are sloppy data,—too vague and confused to be subject to any exact form of measurement." Nevertheless, while they are not scientific facts, they are facts of some kind, forced upon us by constraining evidence. Do we not know that we are meeting together in this room in the month of December in the year 1960? If world facts of this kind are vague and confused,—all the more need for disciplined attention and analysis.

At the end of the last century, and at the beginning of our own, we find a concerted world-wide effort shared by such disparate thinkers as Berdyaev in Russia, Ortega y Gasset in Spain, Husserl and Scheler in Germany, Bergson in France to break through these barriers of traditional objectivism and the subjectivism which always attends it. In spite of their differences, these philosophers shared a profound dissatisfaction with central traditions of past philosophy as encouraging abstract constructions remote from life, and a profound concern to explore the neglected depths of what has been traditionally dismissed as the "subjective," thus bringing their thought into closer touch with human experience as it is lived in the concrete. The so-called *existential philosophy*, or *phenomenology*, of present-day Europe is a more recent, special manifestation of this world-wide trend.

It is often held that the healthier Anglo-Saxon countries have been free from morbid and exotic symptoms of this kind. But this, I think, is not the case, if we focus the general trend of which I have been speaking. Let us think for a moment of William James. In his Lowell Lectures, delivered in 1906, he expressed his profound dissatisfaction with the aloofness of traditional academic philosophy, and its remoteness from the primary philosophic process that actually goes on in every living man throughout the waking hours, and as we now know, often through the sleeping hours of his daily life. Thus at the very beginning of his first lecture on *The Present Dilemma in Philosophy*, he says:

"I know that you, Ladies and Gentlemen, have a philosophy, each and all of you, and that the most interesting and important thing about you is the way in which it determines the perspective in your several worlds. You know the same of me. And yet I confess to a certain tremor at the audacity of the enterprise which I am about to begin. For the philosophy which is so important in each of us is not a technical matter; it is our more or less dumb sense of what life honestly and deeply means. It is only partly got from books; it is our individual way of just seeing and feeling the total push and pressure of the cosmos. . . ."

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In France, this primordial mode of reflection by which each person in a free society to some degree works out his own style of life and his own way of understanding the world is now distinguished as *primary thinking* from what is called *secondary reflection*, that critical reflection on the former to which we may devote a calm moment in life, and which has been judged important enough to be handed over to a special group, known as philosophers, for disciplined attention throughout a large part of our history.

Primary thought is spontaneous, always concerned and interested, often creative, but uncritical. It is to this type of thought that we owe the first original answers that have been given to the ambiguities and agonies of life. But when left to itself, without criticism, this style of reflection becomes provincial, fanatical, and closed to what is universally human. Secondary reflection, on the other hand, is reflective and disinterested, self-conscious, critical, and open to the universal. It is through this type of secondary reflection, when it is in touch with the former, that fanaticism is avoided, and our existence in the life-world is kept open and free. When left to itself, however, it becomes abstract, sterile, and uncreative. The original aim of academic philosophy was not to replace primary thought by developing special techniques of its own. As expressed in the ancient ideal of wisdom, it was rather to exercise a kind of therapy over the acts of primary reflection that constitute an essential phase of human existence, warning it against serious errors, clarifying the basic meanings and issues, and thus helping it, so far as possible, to face those decisions between different global interpretations of the world which every free man must make. In so far as it has actually exercised this therapeutic function, philosophy is properly regarded as the discipline of freedom, and I believe that by its pressing of basic questions in the face of political and theological tyranny, and by its maintenance of communication between radically divergent worlds it has made an essential contribution to what we may call the discipline of freedom, and the life of free societies in the West.

But it is easy for special groups, set aside to perform a basic therapeutic function, to develop special aims and techniques of their own in its place. James had a keen sense for the needlessly abstract and academic, and hated it with all his heart and soul. He realized that the traditional philosophy of his time had become separated from the primary thinking of our lived existence. Instead of trying to clarify and criticize this vital process of the *Lebenswelt*, it was concerned with formulating special techniques and artificial constructions in a very different world of its own. There are many passages where James con-

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trasts the pattern, the meaning, the very feeling of these different worlds. Thus a few pages further in the essay from which we have quoted, he says:

"*The world of concrete personal experiences to which the street belongs is multitudinous beyond imagination, tangled, muddy, painful, and perplexed. The world to which your philosophy professor introduces you is simple, clean and noble. The contradictions of real life are absent from it. Its architecture is classic. Principles of reason trace its outlines, logical necessities cement its parts. Purity and dignity are what it most expresses. It is a kind of temple shining on a hill.*

"In point of fact, it is far less an account of this actual world than a clear addition built upon it, a classic sanctuary in which the rationalist fancy may take refuge from the intolerably confused and Gothic character which mere facts present. It is no explanation of our concrete universe, it is another thing altogether, a substitute for it, a remedy, a way of escape.

"Its temperament, if I may use the word *temperament* here, is utterly alien to the temperament of existence in the concrete. . . ."

The two horizons and attitudes are entirely different. World facts are "confused," "concrete," and "sloppy" from a logical point of view. In contrast, scientific facts are simple and clean. The global meanings which we require for the interpretation of the world in which we live are not principles of reason. They are existential structures of a very different kind. The life-world has a different feeling tone, and must be understood, if it is to be understood at all, in a different way, which, as James saw, aims at a very different kind of truth.

James wanted to bridge this chasm, to bring the secondary reflection of official philosophy closer to the primary existential thinking of life. But in order to do this, he saw that a new approach to the life-world was necessary, quite different from that of traditional so-called empiricism. He was always concerned with the world of concrete existence, as he called it, and ever groping for new ways of expressing its meanings. Since his time, this central core of James' teaching has been ignored in his own university and in the Anglo-Saxon world in general until recently. But in Western Europe many of his novel suggestions soon bore rich fruit. Several insights of his great and still living text on "psychology," such as his luminous account of "fringes," were taken over and further developed by Husserl. His attack on the atomism of British empiricism, and his emphasis on the relational structure of our lived experience have both borne fruit in recent phenomenology. In-

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deed, it is not only fair but positively illuminating to think of phenomenology in general as a form of radical empiricism in James' sense of this phrase. By this discipline he is trying to bring academic philosophy out of the ivory tower into the streets where it can criticize the thinking of living men, and keep it free from dogmatism and provincialism.

To those who are puzzled by the recent union in Western Europe of phenomenology and existential thought, the study of James can provide many clues, for, as a recent article by one of our members has shown, not only did he use the term *existence* constantly in the Kierkegaardian sense of "subjective" lived experience, but, in his own way, he worked out many interpretations of this experience, which are now regarded as peculiarly existential. For example, the notion that to be alive is to be concerned, that different ways of understanding the world are subject to choice, that these choices cannot be justified by rational demonstration but are subject to faith and risk, that we are confronted by forced options where not to choose is itself a form of choice, the emphasis on human freedom, and on the individual person as the fragile but creative source of change in human history,—all these ideas are now widely accepted as characteristic existential insights. If this is existentialism, we have had it right here in our very midst!

Like James and modern phenomenology, the philosophy of linguistic analysis has also developed from a critique of British Empiricism. Hence it is not surprising that, in spite of substantial differences, there are also marked similarities which make it possible to bring at least the more recent manifestations of this movement in line with the general trend with which we are concerned. Here too we find a deep dissatisfaction with the pretentious system-building of the past, a lack of interest in wholesale explanation, and instead of this, a concern for the meanings enshrined in ordinary linguistic usage. Thus according to Wittgenstein: "philosophy simply puts everything before us, and neither explains nor deduces anything" (*Philosophical Investigations*, p. 126).

In both movements we find a trend away from the dominance of formal logic to actual use, a strong scepticism concerning sense data and other odd entities, and a deep respect for the richness, the openness, and, indeed, the very ambiguities of that ordinary language through which the *Lebenswelt* is interpreted and expressed. Other similarities might be mentioned. These may be sufficient to justify our suspicion that present-day English thought, such as that of Hampshire, for ex-

ample, and that of the continent are by no means separated by such a deep and unbridgeable chasm as our behavior at international philosophical conferences would seem to indicate.

This exploration of the life-world has, of course, only just begun. But already we can see how secondary reflection, to use the phenomenological phrase, is breaking away from its traditional isolation, and moving into closer touch with the spontaneous, primary thought of our lived existence. In making this important move, however, many traditional methods and concepts have been tested and found wanting. New methods and meanings have now emerged to take their place. Here again James' recognition of the radical difference between the world of our lived existence and the universe of rational and scientific discourse has been confirmed.

In fact, I believe that the best way to suggest the meaning of this new and more radical empiricism, now appearing under such names as phenomenology, existential philosophy, and situational analysis is briefly to contrast these two world horizons in five major respects which are implied in James' own thinking: I, World Facts *vs.* Scientific Facts; II, World Meanings *vs.* Scientific Meanings; III, World Understanding *vs.* Objective Understanding; IV, World Truth *vs.* Scientific Truth; and V, Two Distinct Horizons, the Life-World *vs.* the Objective Universe.

I. WORLD FACTS *vs.* SCIENTIFIC FACTS

There is a widespread view at the present time in the Anglo-Saxon world that philosophy can no longer be understood as an empirical discipline. All facts belong to the province of some science. Hence philosophy has to be understood as a reflection on science and its methods, or, as is often said, the study of logic and language. This, I believe, is a serious mistake which has not only had an unfortunate effect on philosophy but has obstructed the investigation of vast regions of our lived experience. By *fact*, I mean any bit of evidence that is forced upon our attention whether we will or no. The term refers primarily to such pieces of evidence while they are in a disordered and chaotic state. In this sense, facts are disparate and disorganized. But the term may also refer to such scattered information after it has been gathered together by meaningful theories which have been strongly confirmed. We may note the traditional saying that the theories of today are the facts of tomorrow. But the word *fact* in our language is ambiguous, and covers two very distinct kinds, scientific and world facts, which I shall now try briefly to distinguish.

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Take the fact of our meeting together here in this room in the month of December 1960 to which I have already referred. This is a fact of some kind. It is not a scientific fact, though the data of all the different sciences can be found in it, and abstracted from it. Clock time is proceeding; the earth is turning on its axis and revolving around the sun (Astronomy). Energy is radiating from these lights (Physics). We are digesting our dinners (Bio-chemistry and Physiology). This meeting has economic aspects which I know too well, sociological and psychological aspects. There are what we call "subjective" factors as well. Most of us are feeling tired, and some of us are bored. This meeting cannot be reduced to exclusively objective factors. It is a world-fact,—a historical fact, as we sometimes say.

World facts do not occur in the limited perspective of an abstract science, nor in that of all the objective sciences taken together. They occur on a different ground, the unlimited horizon of the world. Hence the name. They are already being interpreted in the light of some way of understanding this world. There are now as many interpretations of my talk as there are philosophers in this room, though I hope they may be overlapping, at least in some respects. We may sometimes speak of a historic fact, like the Black Death, as though it were a purely objective process subject to detached observation and analysis. But this is false. The process cannot be really understood without a grasp of the way it is actually interpreted by those undergoing it, and these interpretations cannot be dismissed as mere "subjective" constructions. The aim of the historian is finally to understand human events in terms of their world horizon. He seeks first to give us a sense of the past world as it was lived from the inside, and then to find out its real meaning for us and for the future.

The attitude of detached observation has a more restricted horizon of its own. Hence when it turns to human events, it misses this lived, historic existence, and its open world. For those who actually lived through the Black Death in a way of their choice, they were staking the whole of their existence on this venture. For them it was a unique project risking the only existence they had. But the objective observer places this in an alien frame. For him, this interpretation is only one possibility among many. The lived experience is closed, fixed, and relativized, like a butterfly fixed on a museum frame.

Scientific facts are abstract; they reveal human existence and its global meanings only in so far as they can be objectified and thus deprived of their ambiguities and openness. World facts, on the other hand, are temporal and existential,—always open to the global world

horizon which is beyond the range of objective reason and science. As soon as human sciences, such as psychiatry, become concerned with these dynamic structures of lived existence, as they are now beginning to be, they become phenomenological. This does not mean that they lose all discipline. They become disciplines of a different kind.

This is happening not only in psychiatry but in other disciplines as well. I have a friend in social science who, several years ago, was working on a large project involving 800 subjects and 30 variables. Then he experienced a sudden crisis. He felt, as he said, that *the people* were disappearing in these essences and variables. As a result, his whole procedure has changed. His students are no longer concerned with objective measurements and correlations. He now sends them to families in the area where they make no tests nor detached observations. Instead of this, they try to communicate and to participate to some degree in the life of the family, attempting to grasp the sense of some aspect of the family situation as it develops in time.

Scientific facts are of a special order requiring distinctive modes of attention, and special conditions for investigation, such as laboratory tools and instruments. They are expressed and interpreted by the technical languages of science which place them in the limited frame we may call the objective universe. World facts, on the other hand, simply occur in world history, and can be known to some degree of clarity by all men in pursuing their vital projects in the world, without special attitudes or special conditions for investigation. Thus every living person has an understanding, vague and erroneous though it be, of his own history and that of the public world in which he lives. These world facts are expressed and interpreted by ordinary language which is saturated with value, and which places them in a world horizon open to global interpretations of very different kinds.

II. SCIENTIFIC *vs.* WORLD MEANINGS

Man is neither a God who can soar over the facts nor an animal who can bury himself in them. He must, of course, pay attention to the facts. But then, unlike the animal, he may say NO to the facts as they are given, and may seek for what they really are,—for what they really mean. This meaning gathers the facts together in some way, and always points beyond to further meaning. Of every fact and every specific meaning the question may be raised,—what does it really mean? According to traditional realism, meanings exist independently in nature, and are passively received by an empty mind. But this theory fails to

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recognize that man can control and develop meanings. Thus we ask a person to explain *his* meaning, but we do not speak in this way of *his* facts. According to certain schools of idealism, meanings are created *de novo* by the human mind. But this theory fails to recognize that meanings must be grounded in facts. Thus we speak of something as having a meaning, and of someone as finding the meaning of a set of facts. I shall reject both of these extreme views. Meaning is rather the result of a unique interchange between man and the independent things and persons around him. This interchange is not causal in character. It is more like a dialogue to which each partner makes an essential contribution. We are now interested in contrasting two very different types of meaning.

Scientific meanings are developed from a detached point of view, and are concerned with objective, scientific facts. Here we are playing a much more active role in the dialogue. We are dealing with inarticulate things, and with reference to them we must set the questions and formulate meanings of our own which are true in so far as they correspond with external facts. These meanings of science are abstract essences or variables, laws, and theories under which the individual events of nature may be subsumed. These meanings are abstract and partial rather than global. If found by experiment to be grounded in the observed facts, they enable us to predict what will happen in the future, and thus to control the events of nature to some degree. The objective factor which we can change to exert such control is *the cause* of what regularity follows. In this way, reason and science are concerned with causal explanations and the genetic origins of things.

Now there is a very different kind of meaning which we shall call *interpretation*, that is concerned with world facts. As we have seen, such facts are already filled with a meaning of their own. In terms of our dialogue image, we are here dealing with a far more active and articulate partner who raises questions and gives answers of his own. The interpretation of such world facts must, therefore, fall into two distinct steps: first, finding out what these events meant to the persons involved in their lived existence; and second, searching for their real meaning.

Such an interpretation will not be exclusively concerned with objects. It must be concerned with "subjective," or better, with intentional factors as well. It will avoid the traditional concepts of *substance* and *subject*, and will recognize that human existence is always stretched out into a world field. It will not subsume historic events under laws of succession, and then place them in a neutral objective frame. It will

seek rather to discover types or structures of lived existence in the open horizon of the life-world. It is dealing with free beings capable of choosing styles of life and global world interpretations of their own. Hence it will aim not at prediction and causal control but simply at understanding. Hence the truth of such a global interpretation will be checked not by explanatory power, but simply by fitting the world facts. Perhaps we may clarify this distinction by an example taken from the recent anthropological study of primitive burial customs.

It has been found that many primitive peoples in widely scattered areas buried their dead in a crouching position. Here is a wide array of similar facts. What is their real meaning? Many different explanations have been put forth, all subject to serious objection as not taking account of all the facts, or as being strained and forced. Then it was suggested by one investigator that this was the position of the infant in the womb. Burial in this position is an expression of the hope for regeneration. This interpretation takes account of the facts in terms of a lived experience shared in some way by all men, the anxiety concerning death. It is then open to further readings in terms of the ultimate meaning of life and death. I shall not say that this interpretation is proved. Meanings of this kind cannot be demonstrated by any mode of calculation or formal proof. But it is now widely accepted, and may be said to be the leading theory in the field. Let us assume for the moment that it gives us the real meaning of this ancient burial custom, and compare it with the objective type of meaning.

This interpretation has nothing to do with the causes or genetic origins of the facts. It does not subsume them under any law of uniform succession. It is not abstracted from the facts as a property or set of properties, nor is it derived from them as a likeness or copy. It is in the facts, but at the same time goes beyond them to give them a place in a wider field of meaning, the world in which we all struggle for life and face death with uncertainty, fear, and sometimes hope. I do not understand this world from an external point of observation where I make up theories about it, which may or may not correspond. I know it directly from within by living in it. This world is not just the alien world of a primitive people, nor is it just my present day American world of the twentieth century. It is something else, *the world*, which has a place for each version and yet transcends both. This meaning gives us no control, no mastery over these corpses. It simply takes account of the facts, and places them in a broader field of meaning, the outlines of which we at least dimly understand and seem to share in common.

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They must, of course, fit these facts and take account of them. But this is more than merely to copy the facts or to repeat them. It is to interpret them, to place them in a global world context. Such interpretations are not defended primarily by inductive or deductive arguments, but by arguments of another kind which appeal directly to the facts, and which claim to show that one interpretation fits these facts more adequately than other alternative structures of meaning. In this way, we speak of a doctor as arguing for his diagnosis of a patient, and of a lawyer as arguing out his case, that is, showing that his interpretation alone, against other alternatives, really fits the known world-facts, and places them in the real world, so far as it is globally interpreted. Most serious arguments in the human sciences and in philosophy now are arguments of this kind. They are concerned with world facts rather than scientific facts, and with world interpretations rather than abstract variables and laws. They proceed according to a different mode of understanding to which we shall now turn.

III. OBJECTIVE *vs.* WORLD UNDERSTANDING

If it is true as we have argued, that we are confronted with two kinds of facts, scientific and world facts, and two kinds of meanings, it is clear that we are also confronted with two distinct ways of understanding. Following our past procedure, we may call these *objective* as over against *world* understanding. As we have already indicated, the latter attends our active engagement in the world. Now let us try to clarify these different modes with greater exactness.

With the coming of leisure, man learned to detach himself from striking physical objects like the stars, to observe them carefully, and to find laws in terms of which their future behavior could be predicted. Later on he examined surrounding objects over which he could exert some control in this way, and thus developed science and technology. This objective mode of understanding involves a different horizon and a different mode of revealing. It has achieved to some degree that mastery over nature at which it aims. But this perspective has limits. It cannot adequately reveal to us either the world or our existence. To think about existence as an object is not the same as to live through this existence. The thinker can describe and interpret his existence. He cannot include himself within his own system of thought.

The objective perspective on things, when it is absolutized, leads to confusions of this kind. If we are to avoid them, we must recognize another mode of understanding, otherwise known as *phenomenology*,

in a broad sense of this term. It is important to realize that it involves the two distinct steps, or stages, to which we have referred. Both must be carried through, if subjectivism in some form is to be avoided.

The first lies in a certain capacity to play the role of another which is closely related to the art of the actor. If I am to understand the ceremonies of a primitive tribe, the literature of a foreign people, a philosophic view, the problems of another person, or even my own past of an hour ago, I must first learn to hold my present attitudes in abeyance, or, as the phenomenologist says, to place them in parentheses, and then to exercise my imagination in taking the position of another, not my present self, sympathetically reconstructing and then entering into his perspective, until I can actually follow him, and thus get the feeling of his own actions as he lives in them. This capacity to follow through the attitudes and acts of others is a necessary phase of phenomenological study. It is important in understanding primitive societies and the public worlds of advanced civilizations in different periods of their history. It is also important in the study of creative personalities, the original thought of great philosophers, and, indeed, in every area of the humanistic disciplines, including psychiatry.

But this is only a first step. After having eliminated his own prejudices, so far as this is possible, the phenomenologist is then confronted with an array of scattered, lived phenomena which vary from individual to individual and from group to group. The aim of the literary artist or biographer is achieved when this point is reached. He has revealed the world of an existing person as it is lived from the inside. In a similar way, the historian may reveal the world of a past culture, or a historic person, as it was actually understood and lived. But this leaves us with the same relativism to which objectivism also leads. A second step must be taken. We may say, indeed, that the recognition of this need for a second step (a second *epoché*) sharply distinguishes phenomenology from what is commonly known as *existentialism* which abandons the search for meaning too easily and too soon. It thus falls into a relativism of closed subjective worlds which is rightly judged to be meaningless and absurd. The phenomenologist must not yield to the temptation to accept these scattered facts in their immediacy. At this point, he should rather give heed to the words of the Buddha who once said that it might be wonderful to see all things, but terrible to be them. He must say NO! to these concrete phenomena in their senseless disarray, and ask for their real meaning in *the* world.

This second *epoché* will lead him towards those dynamic types and structures of existence we have considered. Such meaningful structures

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may be found in all the humanistic disciplines. The philosophical phenomenologist will be especially concerned with the clarification of those structures like time, history, freedom, death, and world itself which seem to belong necessarily to human existence, and thus to make any world version possible. Since they are not relative to any particular individual or group, they may provide us with valuable clues for tentative speculations concerning that single world which transcends our special versions.

This mode of existential understanding is worked out in the constant struggle of man with the alien forces around him, which constitutes his history. These meanings are neither found in the facts that are forced upon us nor are they subjectively contrived. They go beyond the given facts, and yet take account of them. They are neither exclusively "subjective" nor exclusively "objective" but both together in one. They seem to be the best sort of answer we can give in a ceaseless dialogue, an answer to beckonings that come from a world which envelops us, and also transcends us, and all that we know. These answers do not simply repeat what is already there, as the realist still believes. They bring something new into a great expanse of darkness, new meanings that erupt in revealing realms of sheer fact, like the explosion of a rocket that suddenly lights up a night scene at sea. These meanings are brought forth by a creative factor in man, which takes account of the facts, and yet goes on beyond them.

But a risk is always there. Many meanings fail to illumine all the facts, and are soon replaced by others. The appearance of a genuine new interpretation is usually preceded by long preparation and study, and by many false attempts. But when it appears, then suddenly the gaping facts fall into their place in the world, and the hidden thing speaks to us. The dialogue has reached a turning point. The *sense* of the matter is clear. This is the climactic result of phenomenology, or what we have called world understanding. But no matter how well confirmed the meaning may be, it is always open to further questioning, clarification, deepening, and re-interpretation.

IV. WORLD TRUTH

Why do we not call world-interpretations of this sort true and false? We call them fantastic or factual, superficial or penetrating, narrow or wide in scope, trivial or profound, and closed or open. But when it comes to truth we hesitate. We reserve this magisterial term for objective propositions or judgments alone, though they depend on

meanings for their intelligibility. Why then do we slur over this crucial distinction between sound and unsound interpretations, and accept all of them as "subjective" constructions (unless they can be objectively tested) and, therefore, on an equal plane? Why such indifference, or as we may say, this truthlessness of world meanings? It leaves us with the partial objective perspectives of science, which are true but lacking in global meaning, and a Babel of conflicting subjective worlds which are global but not even possibly true. This, I believe, is a basic source of the relativism and the sense of meaninglessness which is so widespread in our time.

I think that it is due to a widespread belief that the truth of objective reason and science is the only mode of truth. This belief has deep roots in our history, and many supporting reasons. Each simple objective judgment has a unity of its own so that it can be separated off from the rest, and examined by itself. Interpretations, on the other hands, are not readily analyzable, since they fit together in global contexts or fields. The truth of such world-interpretations, which lie beyond the range of any particular science, cannot take the form of a correspondence with something external, since we cannot get outside ourselves and the world in which we exist. We are in no position to make up propositional meanings, and then to compare them with external facts. We must directly reveal the world facts as we live through them and then recognize them, *see them as* fitting into temporal patterns of global meaning. Since each of us works out such a world pattern by primary reflection, and since it is involved in all that he feels and thinks and says, its truth will depend in part, as James and Kierkegaard both recognized, on *how* we hold these patterns of meaning and *how* we live them through. We have something to do with determining the authenticity or the unauthenticity of our ways of life and understanding, though this is not the same as falling into a closed and untestable "subjectivism."

There are tests.

In a given humanistic area, interpretations that are superficial, narrow, closed, out of line with the facts, and ephemeral can be, and are, distinguished from those that are penetrating, wide in scope, open, factual, and lasting. When it comes to those global versions of the world that are the special concern of philosophy, they must, of course, fit the world facts. James did not sufficiently emphasize this in his pragmatic theory of truth. But he was correct in holding that in the humanistic disciplines the test cannot lie in any form of correspondence. It must rather take a temporal and historical form. Does this interpreta-

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tion hold up in time? Is it fruitful? Does it call forth authentic existence in history?

The evidence to which we have access in the life-world will never be sufficient to demonstrate one single ontology to the exclusion of all other alternatives. It is, however, sufficient to rule out many. To use Wittgenstein's example at the end of his *Investigations*, there is a real ground for *seeing the world as x* or as *y*, but not as *any* interpretation would prescribe, just as there is ground for *seeing his trick picture as* a rabbit or a duck and in other ways,—but not perhaps as a kangaroo. Certain discoveries have been made, and the history of philosophy cannot be dismissed as a mere succession of arbitrarily chosen and closed systems. Philosophers can and sometimes do communicate, and if we penetrate to the moving spirit of this history, we can discern essential agreement on such points as: the world is one, and must be distinguished from its relative human versions; this world contains factors transcending the limits of our human knowledge; but as the history of our discipline shows, man has a freedom of constituting world interpretations by primary and secondary reflection which, in the light of accessible evidence, may lead him towards or away from world truth. This is enough to justify that never-ending philosophic dialectic which must always attend the exercise of human freedom. Philosophy is the discipline of freedom, and her first responsibility is to keep freedom alive. But this does not mean that all interpretations can be dismissed as subjective opinions on the same plane. Some express lasting types and structures of the world, and call forth authentic existence. Others are false to the world as it is. They enslave, disintegrate, and dehumanize man.

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Every mode of knowing has its own perspective, or range, within which it places what it is able to know. The horizon of that original revealing power which is expressed in our ordinary language is *the world*.

Objective reason and science have another perspective by which everything, including human history, can be observed in a certain way. In this perspective, things are seen as objects out there before the mind from a detached point of view. An attempt is made to abstract from bias and from "subjective" interest of every kind, the observer trying to see only what anyone would see, and to recognize only what could be verified by other impersonal observers of the same kind. What can be

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observed and analyzed in this way belongs to the horizon of nature or the objective universe, as we may call it. Since man can be regarded from this point of view, it is often held that he himself and the whole of his existence can be eventually included within such a frame.

Those who defend this theory use the term *subjective* in referring to human existence and the human *Lebenswelt* as inner experiences, or impressions, not yet fully understood but eventually to be objectively analyzed as complex occurrences in the field of nature. This field has a spatio-temporal character, and the things of nature are in this geometric space as in a larger container, as water is in the glass. Things are in this objective time as an event is dated in what we call clock time. Before analysis, this objective field is called *experience*. After objective analysis, it is called the objective universe, or things as they really are. Ordinarily, the perspective is forgotten. Experience is simply the sum total of experiences; the universe simply all the things that there are.

James' penetrating remarks about fringes have played a significant role in the criticism of this traditional omnibus concept of experience, and in the clarification of that world horizon which has now come to replace it. A human being is not an isolated subject which receives its experience in the form of atomic sensations or impressions. Such impressions are always surrounded by fringes; they are figures on a world field which always places them and gives them some meaning. This world, therefore, cannot be understood as a mere set of insular impressions or things. The world is more than all the things in the world. It is the horizon of meaning without which they can neither be nor be understood. Before any actual entity appears to me, world fringes are already there.

I am in this world not merely as an extended object is in a spatial container. I am in the world not only spatially but also temporally as in a field of care, as a child is *in* school or a soldier *in* the service. I am engaged in this world, and its structure varies with different forms of care which are subject to choice. Thus we speak of the business man's world, the artist's world, and the disturbed worlds of those we call mentally ill, which have now been revealed by psychiatric analysis.

The different world views which have been worked out critically in the history of philosophy are an expression of this freedom of world constitution. But here we must distinguish between those which are merely secondary intellectual constructions, and those primary modes in which the author has been able to live and to exist. For most of us, and I include myself, the primary world in which we actually exist is different in varying degrees from that which we consciously profess,

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and has been worked out uncritically and largely sub-consciously by a primary mode of thinking under cultural control. The bringing to bear of disciplined self-conscious criticism (secondary reflection) on this spontaneous process of world-formation is a basic need of our time, as indeed of all times. But it will now be realized only through the development of more concrete, phenomenological modes of philosophizing.

The world is the horizon of that way of understanding which belongs to our daily existence, and to our common speech. Science also has its background, or horizon, but this has a distinctive character of its own. For me to understand something for myself in the concrete means for me to give it a place in that order of meaning, not necessarily an organic whole, which constitutes my version of the world. The field of nature which underlies the objects of science may be neutral to value, but the life-world is pervaded by meaning and value, as is our ordinary speech.

The world horizon is spatial as well as temporal, though it has now been shown that its modes of space and time are different from those of an objective perspective. Lived time is not the same as clock-time, and the oriented space of the life-world is not the same as geometric space. I myself, including not only my observable acts and utterances, but my innermost thoughts and feelings as well, am in this world, which has a place for what we call *the subjective* as well as *the objective*. Indeed, this world-field is knit together by such overarching meanings as being, knowing, history, and meaning itself, which embrace both poles of this distinction.

But it is not an organic whole or absolute. It includes conflicts, contradictions, and the radical diversity of different world versions, which are so different that they do not even contradict. As the German biologist, Von Üxkull, showed in the nineteen-twenties in his criticism of the traditional theory of one environment that is the same for all species, no species can be understood apart from its own special environment. Similarly, it has now been shown that no man or group of men can exist apart from the human world. From the limited point of view of a scientist calculating about his objects, being may be the value of a variable. But prior to this, and even as he calculates, the scientist is a man, and for a man to be is to be in the open horizon of the world.

I have argued that the philosophy of our time is mistrustful of objective systems and absolutes, that it is searching for ways of thought that will reveal and clarify existence as it is lived in the concrete. I have suggested that in this search it has discovered the *Lebenswelt* of man,

which is quite distinct from the more limited horizons of objective reason and science. This world is known in a different way, is constituted by a different style of fact and meaning, and is revealed in a different mode of truth.

The life-world is a distinct horizon with an order of its own. This can no more be reduced to the abstract perspectives of science than can the open structures and meanings of ordinary language be reduced to the abstract grammar of an ideal language or logic. The two worlds are quite different. But which world is prior and more inclusive? Which is less inclusive and derived? These questions concern a conflict of attitudes, a war of the worlds, as we may call it, which is now proceeding, and which, I believe, confronts us with a most basic philosophical issue of our time. This is not the place to consider this issue in detail. I shall merely express an opinion.

I am impressed by the following facts. First, the basic data of the sciences are first found in the life-world, as I have indicated. Second, life cannot be lived without overarching philosophic interpretations of the world which are beyond the proper scope of science. Man is a philosophic animal who can evade or postpone philosophic issues while he is doing science. But he cannot postpone them indefinitely as he exists in the world, and reflects seriously on his existence. The world requires global answers. For these and other reasons, I believe that the world horizon is prior and more inclusive. But this is an opinion which faces serious difficulties, and which, so far as I know, has not yet been carefully and exhaustively justified.

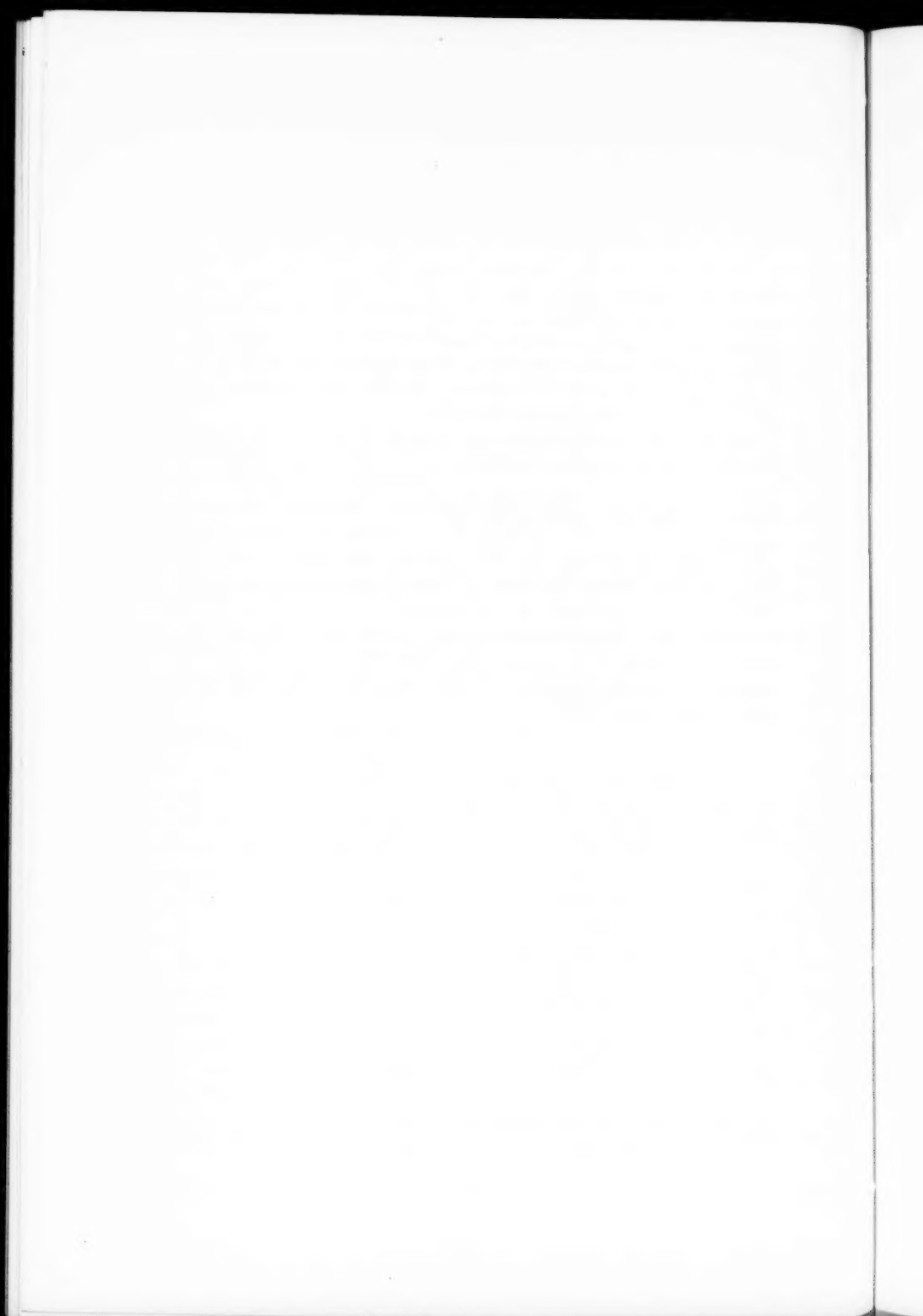
Since James' revolutionary investigations in the field of what he called the *philosophy of pure experience*, and Husserl's related discoveries in the field of what he called *phenomenology*, I believe that many important advances have been made. The disciplined exploration of the *Lebenswelt* has actually been inaugurated; a really radical empiricism is now under way. On this basis, there is now reason to hope for further developments of which there are already significant indications. In the first place, it is now possible to hope for the coming of that foundational discipline for the human sciences of which Dilthey dreamed in the last century, though the name *philosophical anthropology* would seem more appropriate to this discipline than what he suggested,—a descriptive and typological psychology.

In the second place, we must remember that the divergent worlds of different tribes, peoples, and individuals open into *the world*, which includes all these versions and their histories, all the hidden aspects of things and persons we know that we do not know, and mysteries that

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we know we can never comprehend. Traditional thought was mistaken in thinking that it could pass directly from the objective study of things to the world. Such an objective path leads to the very subjectivism it is trying to avoid. We cannot avoid our subjectivity by simply forgetting it, or by placing it as the "subjective" in an objective frame. This way is no longer possible for us. The only way to what was called *metaphysics* is through anthropology,—the only way to the world as it is, is through man. A primary task of philosophy is to keep our minds open to this world by tentative speculation in the light of such evidence as there is (and there is relevant evidence) together with a constant critique of all forms of ontological dogmatism.

Finally, in the third place, we may hope for this radical empiricism that it may help professional philosophy, as it is already beginning to do in our time, to escape from its narrow confinement in special technical procedures, and once again to get into closer touch with the actual philosophic process which is always proceeding in the lives of living men. In this way, it may once again achieve vital contacts with art, literature, and religion, and with the other living institutions of our culture. This does not mean the abandonment of all discipline, nor of that most arduous Socratic discipline, which must be renewed with each oncoming generation, of stimulating, clarifying, and purifying the spontaneous primary reflection of living men, and in thus helping to keep human freedom alive.



Freedom and Creativity*

A. CAMPBELL GARNETT

In any list of the things men value, especially in this twentieth century and on this side of the iron curtain, freedom is found to stand high. By many it would be mentioned as the first and most fundamental value in the life of man. Yet in any list of the perennial problems of philosophy the question of the nature and conditions of freedom is almost certain to be given a prominent place. Freedom is thus among the first and greatest of our values. Yet of its nature and conditions we are far from sure. To understand it is therefore one of the most important of the tasks of philosophy. It is a topic on which so much has been said that there seems little hope of finding anything new to say. Yet the prevalence of contradictory views and confusions indicates the continuing need for attempts at fresh analysis and furnishes a reason for choosing this topic for further examination upon an occasion such as this. If I have anything fresh to say upon the subject it will come from a trend in my thinking which links the concept of freedom with that of creativity—the other term which occurs in the title of this address. And first I wish to show that it is from its relation to creativity that the otherwise purely negative concept of freedom—exemption from external control—acquires its positive value character.

By the term "creativity" I refer to a type of movement or change which is manifest only in living things, but is characteristic of them. It is productive of new form and order, of increasing variety or differentiation of form together with increasing elaboration and combination of forms, of increasing harmony, order and efficiency. It is this characteristic feature that marks the growth and behavior of living things as to some degree spontaneous, proceeding apparently from an internal dynamic and not merely from the external processes of the environment. And it is because of this characteristic spontaneity and creativity of living things that we are ready to recognize in their growth and behavior some degree of freedom from the otherwise omnipotent environment.

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As we pass up the scale of life this freedom or self-determination, and creativity, increase. At the lower levels creative process is almost certainly unconscious, though we cannot be sure that, at any level, it is completely devoid of awareness or feeling, for our modern knowledge of subconscious processes indicates that there is much unconscious feeling. Conscious awareness seems to be distinguished from subconscious only by an expansion of the span of attention, extending the "specious present" to the point where a before and after are reflectively distinguishable within it and developing the capacity for associative recall. Thus a minimal subconscious awareness or feeling may be present in every living cell, even in plant cells and in the somatic cells of multicellular animals. If so, creative process may be everywhere associated with at least minimal feeling and the conscious creative process we experience in our own higher mental activity may be merely an elaboration of a form of activity present in all life and uniquely characteristic of it. This growth in degrees of awareness and consciousness is, however, only one mark of the development of creativity. Everywhere it manifests the reversal of entropy, but it is manifest also in increasing elaboration and variety of structure accompanied by increasing efficiency and variety of operation. And this applies to both the structure of the organism and to its impact on its environment. Herbert Spencer summed up the characteristic features of creative process in ponderous polysyllables in his famous definition of evolution as a passage "from a relatively indefinite, incoherent homogeneity to a relatively definite, coherent heterogeneity." He went too far in postulating this evolutionary process as a universal law of the cosmos, but he was right in conceiving the phrase as neatly summing up the general tendency manifested in the processes of organic evolution, of human social development, and in the psychological development of individual personality.

A strong case can be made for the identification of creativity in man with human well-being, as is done by Henry Nelson Wieman in *The Source of Human Good*. Certainly creativity is a better criterion of what is commonly and reflectively judged as good than either pleasure (as with the Hedonists) or the exercise of speculative reason (as with Aristotle). The former is a natural (but not entirely reliable) symptom of creative activity and the latter is one of its highest manifestations. But the well-being of an organism must be the well-being of the whole organism, and of the organism as a whole, including the fullest possible development of its potentialities. Since life is essentially active this must mean the fullest possible realization of its potentialities for activity, and to take this as the criterion of human good is to take the operation of

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the creative process as a whole in man as the seat of human value, and the degrees of its realization as the measure of degrees of value.

It is this value character of the creative process that gives its general value character to freedom. Freedom involves more than mere absence of restricting conditions. Freedom is only realized where there is spontaneous activity and only in living organisms, so far as we know, is there genuine spontaneity. And the distinctive character of the activity of living organisms is, in general, creative. Thus from the appreciation of creativity we pass to a general approval of freedom. But just here we are made to pause. Can there not be too much freedom? Certainly, the individual may use his freedom to the injury of others. Spontaneous activity may be destructive. So the general approval of freedom must be qualified. It is *creative* activity that we value when we express our praise of freedom. Freedom is prized and praised as the existence of the conditions in which creative activity is possible. It means that that which is said to be free has within it the capacity for spontaneous, self-initiated and self-directed, activity, and that the external conditions are such as to make the expression of such activity possible. But these internal and external conditions which constitute freedom are valued, not merely for themselves, but for the creative activity they make possible.

Now creative activity we value in and for itself. We prize it when we experience it in ourselves and we tend strongly to appreciate and approve it when manifested in others. In general and for the most part we also see that creative activity is instrumentally valuable as tending to produce conditions conducive to further creative activity and other values. But this is not always the case. An action may be intentionally creative and its effects creative in the short run, but at the same time destructive in the long run. And a spontaneous action, even though spontaneous action must always contain some modicum of creativity, may even be destructive in intention and in its actual consequences. This is the ground for the insistence upon limitations to freedom, and its validity must be admitted in some instances. The conditions of creativity in general must be protected from destructive attack by certain particular expressions of spontaneity, and this means restrictions upon the freedom of some.

But since spontaneous action always involves some measure of creativity we must inquire how it is that creativity ever becomes the enemy of creativity. The answer, of course, is found in two facts, (1) that creative processes in their early and simpler forms may be unconscious, and remain shortsighted, and never, even in their higher forms

attain omniscience as to their consequences, (2) that creative processes, even at the level of reflective consciousness, become habitual, set, partly blind and automatic. This latter we recognize as a valuable economy of the life process in the individual, enabling him, in spite of the limitations of his span of attention, to achieve greater complexity and range in his genuinely creative activity. But it also means that certain processes of activity, though essentially spontaneous and creative in character, may be narrowly conditioned and largely determined by factors external to creativity itself, and may be so determined as to produce results that inhibit further creativity and destroy both its conditions and its achievements. Thus certain types of spontaneous activity need to have their freedom restricted. But we also see that these destructive types are destructive only because their dynamic spontaneity is limited and they are in part determined by external factors that canalize them into specific channels. It is not freedom, spontaneity and creativity in themselves that are at fault, but the specific form of the limiting and conditioning factors within which they work. The trouble lies, not with creative process itself, but with the way in which it is limited and canalized into specific impulse and habit. It is not that there is too much creative activity and too much freedom, but that there is not enough of either; and the requirement for restrictions on freedom is a requirement for external restrictions on the freedom of the individual to counteract the effect of certain internal restrictions on his own genuine creativity that have developed within the structure of what we call his "self."

This brings us to the important concept that the limiting and modifying conditions of freedom and creativity lie in part within the self, and that these, while in general and usually adding to the capacity for creativity, may also have a negative effect, limiting the individual's genuine creativity and directing his conduct in ways that are destructive of creativity elsewhere. This is a condition of internal evil, an evil in the structure of the character of the self, but interwoven with, and even arising from, structural features of the self that we pronounce in general valuable. The same fixed habit or impulse that gives efficiency and direction to one line of creative activity may inhibit another and mingles occasional destructive effects with its general good consequences. But this concept of limiting conditions of freedom within the self also suggests that the evil that is internal to the structure or character of the self is not a feature of the creative process in it so far as it is free, but may be entirely an effect of the limited strength of creativity, its lack of foresight, and the development of determining structures

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within the self that limit the essential freedom of creativity even though they may add to its efficiency. If so then what is found to be evil consists in structures and conditions, within the self and outside it, that limit or hamper creativity, or in the sheer lack of creativity where it is expected and believed possible, while creativity itself is always found to be good. And we are using "good" here in Sidgwick's sense of the "reasonably desired," or better the "reasonably favored"; that is, to say "Creativity is good" is to say "Creativity is something toward which intelligent understanding tends to induce a favorable attitude."

Before agreeing to this general endorsement of creativity as good we need, however, to be clear on a further question. It will be asked: Is the creative expression of the life-activity of one individual never destructive of that of others, except insofar as its free expression is limited and specifically directed by canalizing structures and conditions, either within the self or external to it? The answer must come from an analysis of intentional activity in its creative expressions in the only place we find it—in ourselves. I think the following account of such experience will be generally endorsed. In all our waking moments we are to some extent active. Our minds seek to distinguish and order the given into intelligible patterns and to use these as indications to reach beyond what is immediately given and, in similar ways, to grasp and order what we find. This process is one of indefinite and endless continuity, and it utilizes our physical capacities for manipulation and control of the environment to aid it. It is conscious of no ultimate end to aim at but is directed by its own immanent principles of creativity, the preferences for variety, order and efficiency in its own activity. It is subject, however, to imperious calls to direct its attention to specific ends such as the relief of pain, the satisfaction of the appetites, and other specific objectives. Upon examination, and with the help of the psychologist, we learn to attribute these diversions of the creative process to stimulus-response mechanisms, native and acquired; and we find that much of even our highly spontaneous and creative activity has been canalized in this way and is not as spontaneous as it seems. Within the determined channels, however, there is still much room for creativity. And it is a mistake to think of these somewhat canalized and organized interest processes as mere stimulus-response mechanisms wherein action is initiated by a stimulus, directed by a mechanism, and ends with expression at a fixed outlet. The mechanism of specific interests is rather one that taps a stream of primarily creative activity, diverts it in a specific direction, and releases it to pursue its spontaneous way again once the end result is achieved. There is some degree of

spontaneity and creativity in every interest process and especially in those where our higher mental capacities are most fully employed; and the creative process overflows the whole organized structure of specific interests to make fresh creative impact on its environment, and in doing so it develops new interests, relatively specific but essentially creative.

Creativity, then, may be only partly free. It may be canalized and directed by specific mechanisms, and then it is often destructive both of its own further potentialities and those of others. But insofar as it is determined only by its own immanent principle of variety, order or harmony, and efficiency, it cannot be destructive—at least not intentionally. For its aim here is essentially constructive. The more we introduce into the environment the characteristics of ordered and harmonious variety, the more we facilitate further expressions of creativity. In genuinely creative activity there can be no competition, but there must be cooperation, between the different centers of creative activity, that is, between different persons. Creativity attains its fullest conscious expression in that vision of its world which sees the environment as a field for a vast multiplicity of creative activity carried on by an increasing number of centers of such activity, and thus sees its own activity as truly creative only so far as the variety and order it creates facilitate the efficiency of creative activity wherever it is expressed. Creativity can only become destructive in so far as it lacks, or is temporarily blind to, this vision, its effort being absorbed in some specific objective to the neglect of its wider consequences. But here the fault lies, not with the activity in its character as creative, but in those structural features, or mechanisms, either within the self or in the environment, which tap the creative process and canalize it into specific motives.

If now, we use the term "will" to refer to the creativity of living organisms so far as it is reflectively conscious and so far as its determination by other factors is confined to the canalizing effects of structural features within the self then we must recognize that in the sense of "freedom" which we have adopted, an act of will may be unfree, or may have some degree of freedom, but can never be completely free. "Will" is unfree so far as its choice among the objectively open possibilities is determined by those subjective psychological or psychophysical structures that constitute the framework of habit and specific impulse. These may be such as to make the choice in certain circumstances predictable with a high degree of statistical regularity. But there are other circumstances in which the determining factors, both external and internal to the structure of the self, are so evenly balanced,

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or so little relevant to the choices open, that choice is quite unpredictable. In such cases we appear to ourselves (1) either simply to let ourselves go, without having made a decision, or (2) we make a decision that seems to us not to be determined by any pre-established pattern of responses but either to break new ground or to reinforce one of the drives in the pre-established pattern, to issue in a choice that would not otherwise have been made.

In cases of the second type we make a break from what appears as the balance of motivational forces in the familiar patterns of our behavior, and it is on these occasions that we feel our choice to be most distinctively ours, our own decision and our own responsibility, and a decision made of this date, *now*, not just the expression of an impulsion issuing from previous decisions. Yet these decisions do not appear to us in the making to be unmotivated or non-rational. The objectives chosen are not simply those most in accord with those previously chosen (mere effects of habit) but their choice is an expression of our own creativity and in accord with its own immanent principles of preference. That is why it appears to us as a rational choice. The growth, variety, order and harmony, and fulfillment of potentialities, which are the manifest characteristics of the life process seen in broad perspective, become conscious principles of preference as the life-process becomes more and more fully self-conscious. In reflective analysis we see that activity in which the creative impulse is most completely free as rational activity that is expressive of our true self. It thus becomes the type of activity we find most "reasonably favored," and we pronounce it "good" and believe it "right." Thus moral judgment, when clear-sighted, endorses the creative intention but demands that it shall express the full capacity of the rational self for creativity—that expression which sees its own activity as truly creative only so far as the variety and order it creates facilitate the efficiency of creative activity wherever else it is expressed.

The outcome of this analysis is that *it is good that men should be free*, provided that their freedom is not only a freedom from external restraints upon the self, but also a freedom of the creative impulse within the self to find its own expression, guided by the fullest possible illumination of its own intelligence, and sufficiently independent of the determining influence of habit structures that canalize activity in accord with pre-established norms and goals. We arrive, indeed, at the very non-Aristotelian conception that virtue does not consist in habits that keep our conduct in accord with a mean and rely on the cultivated motive of proper pride to drive us into imitation of the *phronimos*, the wise and honorable gentleman of our society. We see virtue instead

in the self-expression of the free spirit, uninhibited by fears, hopeful of social acceptance without pride, manifesting human concern for human values without favor toward or prejudice against any individuals or groups, prizing justice, order and integrity, as both the expression and the conditions of creativity, and creatively active in promotion of that abundant life wherein are found variety and harmony, love and beauty. In brief, we see virtue not as something that is to be moulded into the human spirit by forces external to it, but as the natural growth of the human spirit in conditions of freedom and security. The problem in the cultivation of virtue is the problem of creating a social order in which individuals will be both secure and free.

Our analysis thus far has been concerned to clarify the notions of freedom and value in such a way that we can see the relations between them and thus to justify the common judgment concerning the value of freedom and to remove from it the appearance of paradox in the valuing of something apparently merely negative as an intrinsic good. We have, I hope, achieved this by showing the relation of both freedom and value to creativity. The concept of creativity will, I hope, also help us to resolve another of the problems that has worried both metaphysicians and moralists, that of the relation between freedom of will and moral responsibility. We are all familiar with the dilemma—that the moral will operates either by determination of something else or by chance, and in neither case can it be morally responsible. To avoid the dilemma we must escape between its horns and the best hope here seems to lie in developing as a third alternative the notion of self-determination. Our question is: Does the concept of creativity enable us to clarify this notion and point to a determining factor within the self which makes the self morally responsible for its decisions? As a preliminary task, however, we must clarify the notion of moral responsibility and remove some misconceptions concerning it.

The understanding of moral responsibility should begin with recognition of its connection with that of possibility. I am *not* responsible for *not* doing the impossible. I am only responsible for that which I *can* do. "Can" and "cannot" we may take as synonyms of "possible" and "impossible," but these terms themselves must, I fear, remain as undefined concepts. The most we can do is to decide when, in the ordinary use of language, it is appropriate to use them to express our expectations and intentions.

Now if I, myself, am responsible for anything then what I am responsible for is not merely to *choose* to do, and not necessarily *actually* to do, a certain act, but rather to *set myself* to do it. This point

has been made clear by W. D. Ross. To set myself to do act A I shall speak of as *willing* act A. Now if my willing of act A at time *t* depends upon certain conditions immediately antecedent to time *t*, and these conditions do not all occur, then, clearly, it is impossible for me to will act A at time *t*, and so I am not responsible for not willing it. Further, if for every act of will the sum of the conditions immediately antecedent to it which are necessary for it is also collectively sufficient for it, and if these conditions in turn are determined by necessary and sufficient conditions antecedent to them, and so on to conditions existing before I myself came into existence, then it must be that, for any voluntary action which I have not done, it must have been impossible for me to have done it, and so I can in no case be responsible for not having willed to act in a way different from that which I did will. This means that no person can logically be regarded as responsible for not setting himself to act in a way different from that which he actually has done.

Now the assumptions regarding casual relations suggested in the last paragraph are those which we usually make in what we call the scientific explanation of phenomena. They are, it must be recognized, not logically necessary or empirically demonstrable truths but methodological assumptions which may or may not be given metaphysical status. If we do give these assumptions metaphysical status and thus assume that the immediate antecedents of an act of will always include its necessary and sufficient conditions, then it should logically affect the way we speak of moral responsibility. We could say that a person's character, as a psychological structure, is in large part responsible for his actions, but we could not say that a person, as a voluntary agent, is in the long run in some way responsible for his character. I could not hold myself, in the long run, in any degree responsible for the kind of man I am, and thus, in the last analysis, responsible for setting myself to do something, or for not having done so. Yet this is, certainly, a way in which we commonly do speak and it expresses something of importance in the common context of ethical thinking. To give it up would require an important modification in many common ethical statements.

It would still be possible to formulate and justify moral rules, as general rules of behavior, and to justify punishment as a useful sanction for such rules, without appealing to the notion of personal moral responsibility. We make rules for children and we punish them and animals without holding them morally responsible. But the abandonment of the notion of some ultimate responsibility in the shaping of

one's own character and in the determination of overt conduct would certainly affect the common meaning and use of praise and blame as sources of ethical motivation. Moral praise and blame are tied to the notion of individual responsibility. So, too, are the concept of guilt and the sanctions of the moral conscience. A person does not admit blame in cases where he believes he can say "I could not have done otherwise." We recognize that it is unfair to blame a person for not doing the impossible. Now, as we have seen, on the determinist view a person's character is largely responsible for his conduct, but we cannot maintain that as a voluntary agent, an exerciser of acts of will, he is in any way ultimately responsible for his character or can set himself to do things that are contrary to it. We may then praise or compliment him upon his character in the hope that this will induce reactions that confirm it, or we may express dissatisfaction with it in the hope that this may have effects that will tend to change it, and this may pass as blame. But it is not the sort of blame that a person can take into himself and recognize as morally deserved. Similarly, we recognize it as inappropriate to praise a person for what he has done if we believe he could not have done otherwise; and when praised for doing something we could not have avoided doing we are embarrassed because we feel the praise undeserved. Thus the use and the acceptance of praise and blame imply the assumption that it was possible to have done otherwise. Yet praise and blame are used in the expectation that they will play a part causally to induce or inhibit desired reactions; their use therefore involves the further assumption that a change in the conditions antecedent to a prospective act of this kind may have the effect of facilitating or retarding its occurrence or stimulating activity in another direction.

The first of these assumptions may be more exactly stated as assuming that the conditions immediately antecedent to time *t* are not *sufficient* for the occurrence of act *A* at time *t*. The second assumption may be stated as requiring recognition at least that certain conditions immediately antecedent to act *A* at time *a* are *necessary* to its occurrence or may facilitate it, but it does not necessarily require acceptance of more than this. Thus the assumptions underlying the use and acceptance of praise and blame would be fulfilled if it is the case that the conditions immediately prior to any consciously creative act *A* at time *t* include certain conditions *necessary* to the occurrence of the act but do not include all the conditions *sufficient* for the occurrence of it; that is, the antecedent conditions must be conceived as making the voluntary action possible, and affecting its difficulty, but not as neces-

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sitating it. This means that the consciously creative act, in addition to its necessary *antecedent* conditions, requires, and includes something not contributed to it, or determined necessarily, by the *past*; and this, our reflective and introspective experience would suggest, is the element of striving, trying, or effort-making that belongs in the living present. For striving appears in our experience as something which, while it has a past, is not merely something from the past which we must passively accept. Rather it seems to be produced afresh in every moment of the living present. Otherwise we give up and drift, or we go to sleep, or we die.

Now this striving process, while never merely a passive receiving of impressions or an automatic response to stimuli, goes forward in our normal waking life without special difficulty; attention to ends and means is spontaneous and the decisions that have to be made may be all on the level of choosing the best means to accepted and unquestioned ends. Such activity is creative and free and we can throw ourselves into it with full enjoyment. Occasionally, however, we meet a situation in which our pre-formed and accepted interests conflict; the habit structure of the self which normally canalizes our activity draws attention in incompatible directions so that our striving vacillates and we cannot give our whole selves to the pursuit of either goal. Here it is not a question of means to an accepted goal, but of which goal to accept as our own. Here decision is called for on the level of ends, not merely of means. In such situations we sometimes fail to make a decision which is a decision of the self acting as a whole: we leave it to the chance of a particularly strong stimulus or of the stimulus at the moment when action can no longer be postponed; and we may live to regret the choice. On other occasions we pause and review the whole situation, calling to mind our previously accepted goals and the means to them, and forming a judgment as to the total consequences of the various possible alternatives. In such situations the creative striving process seeks the solution which is most creative and responds to it with the whole self—the self integrated in the decision and acting as a whole. Sometimes such choices have to be made between ends, one of which is believed to be right and the other more strongly desired but believed wrong. Sometimes they are choices between two evils, both regarded as wrong. Sometimes they are between two desired ends both regarded as right and equally good. But in any case the decision, when thus made, is regarded as good because it is believed to be most creative, and it is regarded as right because it is felt to be most completely expressive of the integrity of one's own person.

For such decisions we hold ourselves responsible and we recognize praise as deserved. In other cases we may believe that there was need and opportunity for a decision on this creative level, made by the self acting as an integrated whole, and yet such decision was not made, the choice being left to canalized impulses and the chance of the strongest stimulus. We then recognize that the self has been at fault, and blame is deserved. In such cases we may say: "I could have chosen differently—it was possible to do so—but I did not. Therefore I and I only am to blame." The crux of the problem of moral responsibility lies in what is meant by "could" and "possible" in these cases. This much at least seems to be implied: that at the moment immediately prior to the decisive act of will (in which the person set himself to do that which he did) all the *necessary antecedent* conditions for the *other* act of will (recognized now as right) were present. If the necessary antecedent conditions for this different act were not present, then it would be false to say, "I could have chosen differently—it was possible." But if all the necessary antecedent conditions of the *different* act of will were present and yet the act did not occur, then this would imply that the totality of the necessary antecedent conditions does not, of itself, constitute the sufficient condition for the occurrence of the act of will. This means that in every case where a person recognizes himself as morally responsible this recognition logically involves the assumption that the sufficient conditions of the action referred to are not all present in the moment immediately prior to the decision itself—the setting himself to do it. And since we may recognize ourselves as morally responsible in every case of consciously creative action, we must conclude that the recognition of oneself as morally responsible—as reserving of blame or worthy of moral commendation—logically requires a rejection of the sort of determinism that affirms that for every action, even for those in which creativity is involved, the *sufficient* conditions of the action must be present in the moment immediately *prior* to the decisive volition, the setting oneself to do the act. The *necessary* antecedent conditions must be present in that prior moment, but we must assume that, where creativity (or at least conscious creativity) is involved the totality of the necessary antecedent conditions is not sufficient of itself to determine the form which the succeeding creative decision will take. Those necessary antecedent conditions include the envisioning of alternative possibilities, the momentum of formed habit, the urge of desire, and the creative interest with its preference for the efficiency, order and variety which create opportunity for further creativity—its own and that of others. But which of the alternative

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possibilities will be realized in the succeeding instant is not determined by any balance of strength among these antecedents. Rather we must understand the creative interest as taking form of itself in each succeeding moment as a more or less well-integrated, or complete, creative act, thus giving more or less new direction to the momentum of pre-formed interests derived from the past. It is for this exercise of creative activity with more or less completeness in each conscious moment, so far as the antecedent conditions render it possible, that the self holds itself responsible when it reflects on its decisions. Its verdict sometimes is that it was not possible, by reason of the antecedent conditions, to have done otherwise than was done. But its verdict sometimes is that it was possible. And the metaphysician should respect the verdict. It is surely a bold dogmatism today to claim that we know so much about the nature of causation, either physical, bio-chemical or psychological, that we are required to reject this pronouncement of reflective self-consciousness upon itself, the truth of which is logically involved in the common uses of the concept of responsibility.

If we hold to this common concept of responsibility, are we, then, thrown onto the other horn of the dilemma, which declares that if a decision is not determined by its antecedent conditions then it occurs by chance, and for the occurrence or non-occurrence of a chance event no one can be held responsible? Or have we, in our concept of creative activity in the living present, defined an acceptable concept which escapes between the horns of chance and determination by antecedent conditions? If no such alternative concept can be found, then, as we have seen, we must abandon the commonly assumed notion of moral responsibility. To test the question we must examine the notion of chance. It is an elusive one. On the deterministic conception, according to which the necessary and sufficient conditions of all events are contained in their antecedents, the term "chance" only has meaning from the standpoint of our ignorance of some of the conditions and our inability to control them. "Chance" here means merely "beyond human prediction or control", but it does not deny that every event is completely determined by its antecedents. It is because this term "chance" contains the concept of "beyond human control" that it is incompatible with the concept of moral responsibility. The dilemma of determinism depends on the arbitrary assumption that either an action is controlled by its antecedents or it is beyond human control.

The concept of free creative activity in the living present, however, is not a concept of activity beyond human control. The overt action is conceived as controlled in part by antecedent conditions and in part

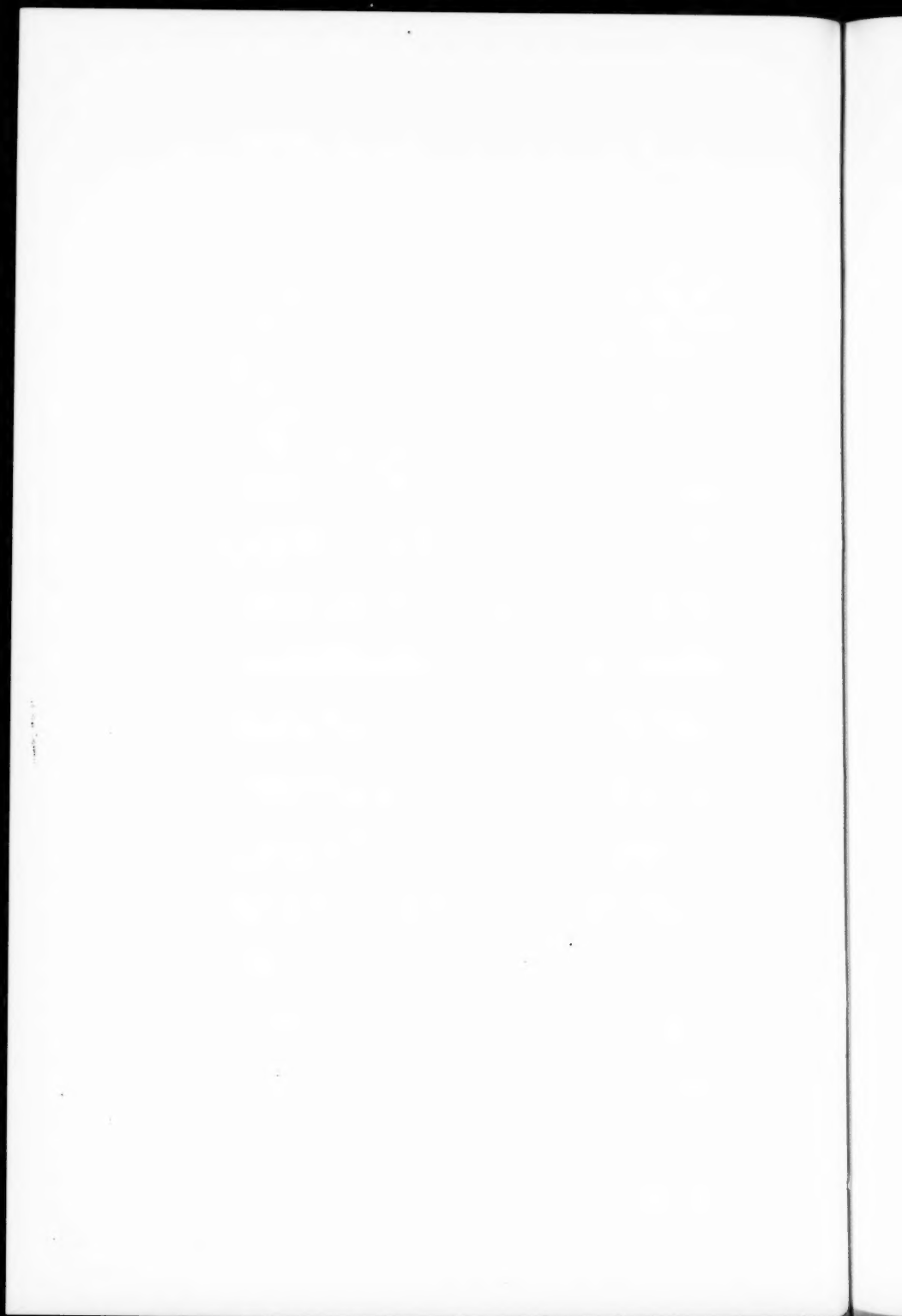
by the free creative striving process contemporaneous with it. The constantly renewed creative striving process itself is a variable continuant that constantly envisions new and open possibilities and chooses between them. The nature of the alternative possibilities envisioned is determined by antecedent conditions. Its choice, however, depends on its stronger or weaker effort in exercise of its own immanent preference for variety with harmony and efficiency, that is for creativity and the promotion of the conditions of creativity. Since this effort is an effort of the self, a phase of its central feeling-striving process, its degree of strength or weakness cannot be said to be beyond the control of the self. What the concept of moral responsibility requires is that the effort be conceived as a phase of the self's activity the strength or weakness of which is not completely determined by antecedent factors either within the self or beyond it. It must be recognized as the creative expression of the self in the living present. The overt acts which stream out of the past into the present are constantly modified in their occurrence by its exertions. They are thus in a special sense self-determined—determined (in part) *by* the self. But the decisions and efforts also leave their mark upon the self—determining its habits, shaping its character, thus facilitating or hindering the creative efforts of the future. In this way we are in part ourselves responsible for the kind of men we are; we mould our character in a process of self-determination. The self may be conceived either as substance or process, involving, in either case, a continuum of feeling-striving, conscious and subconscious, and varying in intensity and internal integrity.

Between this concept of self-determination in free creative activity and that of complete determination of present and future by the past there are no empirical facts to compel a decision. The deterministic view has a certain aesthetic appeal as presenting a neat and tidy universe all integrated in an ongoing system, and it assures us that all questions regarding the past and future are open to investigation and at least theoretically answerable. To some it is also a cozy and comfortable view of the universe that eliminates all real moral responsibility, and a kindly and equalitarian view that eliminates all grounds for praise and blame. To others it is a nightmare that declares all effort a futility, all achievement an illusion, and reduces our highest values to an accidental "green-grazing happiness of the herd." The creative self-determination, on the other hand, which denies that the sufficient conditions of present and future all lie in the past, presents a view of the universe which is metaphysically less tidy and many will find it aesthetically less satisfying. But in the form in which we have stated

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it it does not, as so often affirmed, make moral conduct a matter of chance. It makes it rather a matter of determination in the living present and it challenges us to vigorous and creative endeavor. It demands of us that we recognize moral responsibility for our choices and accept blame where it is due. It offers us no easy excuses. It does not encourage the heaping of blame on others, for it shows us the hazards of moral judgment of others due to our ignorance of the question whether in any particular case all the necessary (psychological) conditions of the right action were present. But it makes the moral issue very real and challenging. It points the way to the realization of the good in creative effort that is careful not to destroy the creativity of others.

In these opposing metaphysical views we are faced with an option of the sort which William James described as "living, forced and momentous." Either all events are determined by their antecedents, or some are not. If some are not, then the recognition of man's freedom in creative self-determination is one alternative possibility to which we may commit ourselves. But to commit ourselves to one of the alternatives is almost unavoidable, for to vacillate all our lives with an open mind on an issue that vitally affects our scheme of values is, psychologically, hardly possible and certainly undesirable. However, we must recognize that the adoption of a metaphysical point of view is, here as elsewhere, a commitment and a choice, not a conclusion forced on us by logic or empirical facts. There is no intuitive or empirical ground for the assertion or denial of the proposition that "the sufficient conditions of every event are all contained in its antecedents." Yet it is a proposition to the assertion or denial of which we are driven to commit ourselves by the fact that it is logically involved in both the acceptance and the rejection of the concept of personal moral responsibility. Too often, I fear, people assume one side in theory and the other in practice, but this inconsistency also cannot but be unfortunate. It is therefore an important case of the type where philosophy is called upon to clarify the situation by showing what the issues are and what are the consequences, both intellectual and practical, of accepting one view or the other; and this is the task to which these reflections attempt to make some contribution. But if this analysis is correct, the choice or commitment to one view or the other is a choice between values, and it must be for each of us his own more or less creative act.



Remarks—Mainly About Knowledge and Reality*

BARNETT SAVERY

I

Philosophers, we suppose are myopic, if not all of the time, at least some of the time. Our vision tends to be restricted as a result of the cultural values of our age, of our notion of the nature and role of philosophy, of our concept of the nature of methodology and of our meaning of meaning and of our criterion or criteria of truth. We tend to accept partial truth as whole truth, we blur our vision by analytical cleverness, or the absence thereof, and find sense when there is nonsense, and nonsense when there is sense.

We discover that some knowledge is *a priori*, analytical, and certain, that some knowledge is *a posteriori*, synthetic, and probable, so we conclude that if knowledge is *bona fide*, it must be either logical or empirical.

Some of us take one turn and end in a blind alley of tautology, others take another turn and finish in a dead end of subjectivism, and, rather than question our methodology, we advocate seriously the results which we derive from our methodology. If we were other than philosophers, and were sincere about these beliefs, we would be tucked away in those institutions which are built precisely for that purpose. Sometimes it is difficult to know why we are excepted or for that matter accepted.

We discover that some meanings are genuine if they fit the pattern of logic and are either definitions or are derivable from arbitrary postulate sets and rules of operation. And we also find that some meanings are genuine if the expressions which we use refer to the experienceable. Consequently, we conclude that all cognitive meanings are cognitive, if and only if they fit the pattern of logical or empirical methodology.

We examine ethical expressions, aesthetical expressions, metaphysical and religious expressions and find that they contain emotive proper—

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ties, and we conclude that unless these expressions are disguised logical and empirical expressions, they are emotive and emotive only. If we were to say, by definition, that the term 'cognitive' will be applied only to logical situations or to situations where there is reliability in predictions, the above would be tautologous and harmless. But we act as if "cognitive" is some eternal essence, existing in its own right or embodied in dictionaries, and whose true nature will be revealed through the analysis of ordinary language.

We are told that it is incorrect to say that "I know that so and so is the case, but I may be wrong," just as it is incorrect to say that "I promise that I will do so and so, but I may not do it." We are told that the above expressions are contradictions. How one knows these things is a mystery to us. The so-called truths that it is contradictory to say that "I know that so and so is the case, but I may be wrong," and, "I promise that I will do so and so, but I may not do it," are not revealed to us by an insight into Plato's realm of ideas, because, with all due respect to Plato we do not have adequate grounds for accepting the existence (subsistence?) of such a realm. The above truths are not revealed to us by the arbitrary definitions and postulate sets of logicians, because logicians, in so far as we know, play no such futile games.

Further, these so-called truths are not revealed to us by way of some kinds of pseudo-Aristotelean forms that are embedded in words whether these words appear in dictionaries, grammars, or in the language of ordinary discourse (we tend not to notice, sometimes, that the language of the Ordinary Language Philosophers is expressed neither in ordinary language nor in a language that has anything to do with philosophy). We must recognize, however, that in the language of such men as Austin, Wisdom, and Ayer one is not permitted to say that "I know so and so, but I may be wrong" nor can one say "I promise to do so and so, but I may not do it." Austin, Wisdom, and Ayer are neither ordinary men nor do they tend, too often, to use ordinary discourse.

Usually, one would not say, "I promise, but I might forget," because when one promises, there is a commitment to the effect that one will not forget. If one does promise and one does forget, it is still the case that a promise was made because the intention was not to forget. We cannot help being frail some of the time—we are human. We go along with Austin here.

But sometimes one will promise and will not forget, yet the promise will not be fulfilled because of some accident which negates

the possibility of fulfilling the promise. Or perhaps one makes a promise and fails to keep it because of a prior commitment, some duty or obligation. I promise to meet someone at a given time, and fail to keep the promise because in the interim I find someone whose life is in danger. In my attempt to save a life, I am unable to make the previous appointment. I have made a promise and have not kept it, even though I have kept another promise or fulfilled a duty that is morally justifiable.

If one says "I promise to do so and so, but I may not do it, because I might forget," then we have a contradiction, because of the commitment not to forget. However, it is perfectly proper to say, "I promise to do so and so, but I may not do it." This is proper because there is always the possibility of some unforeseen accident or the demand of some prior claim taking precedence over a particular promise that has been made.

Normally, one would not say, "I promise, . . . , but I may not do it," because the expression, "I may not do it," is redundant. Interestingly, we have usually, but not always, a redundancy, but not a contradiction, when we say "I promise, . . . , but I may not do it."

If the expression 'I promise,' is analogous to the expression, 'I know' (we shall show later that it is a pretty poor analogy), and if it is proper to say "I promise to do so and so, but I may not do it," then in spite of Austin, Wisdom, and Ayer, it is quite proper to say, "I know, but I may be wrong." Superficially (ordinary language 'alk?) it appears to be contradictory to say "I know, but I may be wrong."

In the Western World, until the seventeenth century, in philosophical language at least, one would normally say, I know, only if there is certainty (the feeling of certainty, or grounds of some sort for defending the concept of certainty?). The astute thinker may even have distinguished the feeling of certainty from the "light of reason," but it appears often that the "light of reason" is indistinguishable from Li Po's "light of illumination." However, some little time has passed since the seventeenth century, even more since the eight century.

In the realm of deductive reasoning, disregarding the trivial cases of faulty memory, slips of tongue, and silly mistakes, one would not say, "I know, but I might be wrong." In this realm, when one says that he knows, he means that he is certain. Probably, the fewer such utterances, the better. Consequently, we admit that, here, it is contradictory to say that "I know, but I may be wrong."

But some of us, and perhaps quite a number of us, who are almost

ordinary, but not quite, who almost always use ordinary language, but not quite, are quite happy in the realm of experience, with the expression, "I know, but I may be wrong."

There is, we understand, a body of knowledge that is called scientific knowledge. Scientific knowledge consists of empirical propositions that have been verified (or are verifiable). These propositions, even though verifiable, are not certain, they are probable. Propositions that are probable might not express facts. In accordance with some usage of the term, 'true', it is proper to say that propositions that do not express facts are true. Many empirical propositions, even though verified, which constitute scientific knowledge, do not express facts. Consequently, it seems to follow that a scientist has a perfect right to say that "I know, but I may be mistaken." Such may not constitute the Kingdom of Heaven, but it does constitute the kingdom of science. One could say that there is no such thing as scientific knowledge, that there is only scientific belief, but this is absurd.

We are willing to admit that those of us who are not scientists and who assert scientific propositions, do not have knowledge; at best, perhaps, it should be said that we have scientific beliefs, which happen to be true. But a scientist in the field in which he is an expert can hold true beliefs that constitute knowledge, and knowledge here is more just than true opinion. "What," it will be asked, "even if those beliefs do not express facts?"

Of course. The meaning of truth, propositions being true if they express what is the case (facts), has been modified and we have a second acceptable meaning. We all know, or should know, that a scientific truth is a verifiable proposition, the best guess available, a proposition that is, in Dewey's language, "warrantably assertible." Propositions that fall into this category might not express facts, but it is quite proper to call them true. It seems to follow, by some sort of logic (both ordinary and sound), that a scientist can say, without contradiction, "I know, but I may be wrong." He is not saying that my best guess is not my best guess, but he is saying that my best guess may not express a fact. Of course, all this rests upon a pun. However, this is only an essay; it takes less significant puns, and much more cleverness to write volumes.

Some of the ordinary language philosophers argue that 'promise' is essentially a 'performative' word, rather than a 'descriptive' word. It may be that 'promise' is essentially a 'performative' word, and it may be that 'know' has 'performative' characteristics, but we

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must not overlook the fact that 'know' is also a descriptive word, and perhaps even essentially a descriptive word.

That 'know' is, in part a performative word, can be shown because in many cases of knowing, we do guarantee evidence, reasons, grounds, justifications for our statements. These performances which support our statements help us distinguish instances of knowing from instances of belief, concerning which such guarantees are not demanded.

The argument, however, that whereas beliefs are descriptive and characterize states of mind, states of knowing are performative and do not express states of mind, is an argument that does not follow, even though it is the case that some instances of knowing are, or at least involve, performances.¹

It seems to me that when I am aware of something, or that when I remember something, or that when I recognize something, or when I anticipate something, I am knowing something; and it seems to me that being aware, remembering, recognizing, and anticipating are states of mind.

It is obvious, indeed, it is self-evident, that when I am directly aware of a datum, that datum has precisely those characteristics that I apprehend it to have. There are no mistakes when one stays within the act of sheer attention, of pure awareness. Those states involve no interpretation of the given, they are states of pure aesthesis.

Why call these states of awareness, states of knowing? "Why not?" we reply. Must we be bludgeoned by the rationalist who argues that there is no certain knowledge deriving from the senses? Must we be blinded by the empiricist who argues that all knowledge about matters of fact goes beyond what is given, involves interpretation, and is probable only?

The point is that some of us admit two types of empirical knowledge: knowledge by acquaintance and knowledge by description. The former contains no inferences, consequently there is certainty, the latter contains inferences, consequently there is probability. We find no abuse of language here, ordinary or non-ordinary. Some of us do use the word 'know' when we are aware. To say that we know that so and so

¹If one wishes to play the performative versus the descriptive game, he should argue that "belief" is a performative word rather than a descriptive word because it is obvious that one believes all sorts of things that he, as a matter of fact, is not believing at any particular time. And unless one is careful he will discover that there are no words that are "really" descriptive.

is the case, does sometimes mean that we are aware that so and so is the case. Awareness is a state of mind, therefore, here, knowing is a state of mind.

A strong argument can be made for the thesis that memory judgments are states of knowing, even though it be the case that some memory judgments turn out to be false. Sometimes we know because we remember. How do we know that we really remember and do not just believe that we remember? What guarantees can we offer? Of course, in many instances of memory, as in some other types of knowing, we offer guarantees, evidence, reasons, grounds for belief, but eventually, in memory situations, we must accept states of memory as being indubitable, otherwise, all knowledge involving inference, collapses, whether it takes us backward, outward, or forward in the temporal sense.

Might we not, then, conclude that since memory is a state of mind and since some memory states are states of knowing, therefore some states of knowing are states of mind?

Some cases of knowing involve recognizing, and some cases of knowing involve anticipating. It could be argued that in these instances we should offer guarantees before cases of recognizing and anticipating be regarded as states of knowing. It may be, although we shall not defend the thesis here, that at least some states of recognition and some states of anticipation are, in themselves, their own guarantees. Even if states of recognition and anticipating are not their own guarantees, they are states of mind, they are involved in the cognitive process, and they are descriptive. Although it is the case that knowledge arrived at by way of recognition and anticipation implies some performative elements, it does not follow that these states of knowledge are such that we must conclude that 'knowledge' is primarily a performative, rather than a descriptive word, but even if in the future we were to conclude that the performative prevails over the descriptive, we should not overlook the importance of the descriptive character of the term 'knowledge.'

One difficulty with the analysis of 'knowledge' as a performative rather than as a descriptive word is that it appears that it may prove too much. Let us examine the word 'love' which, I take it, is in some of its manifestations a descriptive word, a word describing a state of mind, that state known as loving,—an emotion characterized by certain properties, difficult though it may be to define or to designate them. Of course, there are, in some instances, performative characteristics. Am I really in love or is this a state of infatuation, or is it possibly

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a state of glandular excitation (not that one should begrudge such a phenomenon)? What are my guarantees that support statements to the effect that I am in love? Let us assume that the proper guarantees are forthcoming. Does it follow that 'love' is a performative and not a descriptive word? Are we to say that love is not a state of mind? Isn't it perhaps better to say that love is a state of mind, and to accept as a matter of course, all of the performatory accompaniments?

But sometimes we say that John loves Jane, even though John at the moment, is not loving Jane. We say that salt is soluble even though the salt is not at the moment being dissolved. Consequently, it is argued that love and solubility are dispositional properties (or functional or performative properties), rather than descriptive properties.

The term 'dispositional property', is interesting. If we argue that terms are empirically meaningful, if, and only if, they are experienceable, then the expression, 'salt is soluble', is meaningful, if and only if, it is in the state of being dissolved. But we want to say that the expression, 'salt is soluble', is meaningful even if at the moment, it is not being dissolved, *ergo*, dispositional properties are born and we give them status as empirical properties, and our meaning of meaning is saved. Dispositional properties are properties in a Pickwickian sense, they do not have the status of qualities, relations, relational properties, which can be regarded to be "genuine" empirical properties. If we grant ontological status to dispositional properties, we might as well go whole hog and admit Plato's realm of forms and Aristotle's realm of possibilities. We do not wish to play this game and those that do, all we can say is, "Talk about Category Mistakes."

We tend then to accept the thesis that knowledge is descriptive in character, while also admitting its performative aspects.

II

The connection between the above, and what is to follow, is, at least, chronological, but we suggest that the analysis of the problem of the nature of knowledge needs far more careful attention than many of our present thinkers give to it. The controversy as to whether 'knowledge' is a performative word or a descriptive word does not come to grips with the problem of the relationships between what is expressed and what is the case. We should take a more careful look at the pragmatist and his analysis of knowledge in terms of what works, what satisfies, what allows us to get into accord with our environment. We should take a close look at the Wittgenstein of the *Philosophical*

Investigations and discover whether or not 'knowledge' is a family name, or, if we can be immodest, we can suggest again the idea we proposed in "The Emotive Theory of Truth"² to the effect that truth, or knowledge, if you will, is a relative rather than an absolute concept.

We have shown above that 'knowledge' is not just a performative word, but that it is, either in whole, or in part, a descriptive word. We believe (perhaps know) that some states of knowing are states of mind, or at least, in some instances of knowing, states of mind are very significant aspects in the knowing process.

We are very disturbed about the presumptuous belief of many of our contemporary thinkers, that logical and scientific knowledge are the only "proper" types of knowledge, and that truth is applicable only when defined in terms of the relationships that hold between proposition and proposition, or between proposition and fact.

It may very well be that moral problems are resolvable using principles or some principles other than logical and scientific ones, resulting in a body of knowledge that can properly be called ethical knowledge. And *mutatis mutandis*, a body of knowledge called religious, and another called aesthetic. It is not our purpose to pursue this general theme here, but we are concerned with the problem of acquiring knowledge of reality, of the world, of fact. We are suggesting that there are ways of describing reality, of getting to know reality that do not conform to the language of propositions. We are rejecting the thesis that all "cognitive" expressions must be expressed in propositional form. Many expressions of our artists are expressions that are not embodied in propositional form, and even though it is the case that these expressions contain emotive characteristics, it may well be that many of them are cognitive in character, and describe either essential characteristics of the nature of reality or describe some aspects of reality.

We take as our theme the words, if not the specific doctrine of Plato and Aristotle—"Art is the imitation of reality." Our modification of the doctrine is that artists, some of them, some of the time, attempt to express the nature of reality.

Our thesis, then, for your consideration, is that art is the imitation of reality, and from epoch to epoch, from culture to culture, the concept of imitation persists, but the concept of reality changes. It is generally agreed that the philosopher and the scientist attempt to describe the essential characteristics of the universe, of the world, of reality—

²*Mind*, N.S., Vol. LXIV, No. 256.

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call it what you may. So also, we argue, does the artist, be he a writer, a painter, a musician, a sculptor, for example. We are not arguing that the artist is attempting to follow Plato, and imitate an imitation of reality, nor are we presenting Croce's thesis that art is intuition of the immediately given, of pure fact, nor the thesis of Prall that the aesthetic experience concerns itself only with surface values. We are suggesting that insight into the nature of things is not to be restricted to the machinations of the philosopher and the scientist, but that the artist perhaps has insights, expressions, and an imagination that allow him to come to grips with important characteristics of the world.

The contemporary scientist, for example, presents us with a description of the universe, to the effect that it is quantitative and relational in character, stripped of all qualities that do not submit to mathematical analysis. Some philosophers, for reasons too odd to relate, believe that the physical world is nothing but a language, which leaves the real world to be described by those artists whom we call impressionists. We are getting ahead of our story here, but it seems to follow that if our early Positivists are correct, then the job of describing the world belongs not to the philosopher, or to the scientist, but to the artist.

Most of us know, although it is difficult to say precisely in what sense we know, that there is a world whose existence does not depend upon our experience of it. The good Dr. Johnson may not have said it the right way, but he said it correctly.

If it is the case, as it seems to be, that the scientist gives us the world in skeletal form, quantitatively expresses in mathematical formulae, then the artist perhaps might reveal for us some of its flesh and blood. We are not suggesting that the artist is neglecting form—on the contrary, if we are pushed we might argue that the artist characterizes the form of the world in ways as appropriate or even more appropriate than does the scientist.

It may be that the emotive side of art is both more delightful and significant than its cognitive side, but for our purposes this is irrelevant; we are here concerned with the insights of the artist that are revelatory about the nature of the world, or are at least revelatory of his concept of the world.

The major Greek thinkers appear to argue that reality is characterized by order, unity, proportion, and harmony. Reality consists of universals rather than particulars, it is permanent rather than changing, it is finite and bounded, rather than infinite and unbounded, it is

purposive rather than mechanical, and its nature is to be grasped by way of rational insight rather than sensuous perception, by way of pure thought rather than by experimentation.

We suggest that the Greek artist, be he a dramatist, architect, painter, sculptor, or whatever, tends on many occasions to indicate to us characteristics belonging to the world, to reality. These characteristics which the artist attributes to the world may derive from the philosopher or the scientist. Or perhaps the characteristics which the philosopher or the scientist attributes to the world derive from the artist, and often, we suppose, such ideas arise independently in the minds of the philosopher, scientist, and artist. The insight of Pythagoras, that number is the essence of reality, influenced perhaps the mind of Phidias, who created for us a structure that at least in some respects is an embodiment of the idea of order, proportion, and harmony, a structure that puts flesh and blood to a mathematical idea. Yet, at the same time, the Parthenon expresses the idea of the finite and the bounded, the here and the now, the intellectual rather than the sensual, the permanent versus the changing, *paideia* rather than compassion.

Even though Plato indicates a contempt for art since it is thrice removed from reality, a good case could be made for the thesis that Plato's conception of reality stems from his ability to abstract "universal essences" that he finds embodied in the creation of the artist. His idea that the essence of reality is the good, or measure, or the essence of orderliness, or unity, could have occurred to him by way of Pythagoras, but given Plato, artist in spite of himself, aesthetically sensitive and at least pseudo-mystical, given his arrogance for the intellectual as opposed to the sensuous, and given the argument and the pattern of the *Symposium*, we suggest that Plato through his idiom was reflecting or at least enhancing concepts about reality previously expressed by the artist.

When we move from the Greek epoch to the Mediaeval, we observe some striking contrasts between them, in the conception concerning the nature of reality as expressed by the philosopher and the artist. We are aware of the debt of mediaeval thought to the Greeks, but here, we are concerned with the uniqueness of the former. The mediaevalist recognizes that the permanent is more real than the changing, yet the two worlds of Christianity: the world of God, and the world of man, are not to be regarded in the same light as the Greek contrast between reality and appearance. The world of God is the world of Reality (with a capital "R"), but the world of man, created

REMARKS—MAINLY ABOUT KNOWLEDGE AND REALITY

by God, cannot be regarded as mere appearance, for it would be incompatible with his Nature to create such a world. Reality for the Greek is to be grasped by reason; reality (at least important aspects of it) for the Christian, the role of reason and of mystical insight notwithstanding, is to be acquired by faith. The world of Christian thought is characterized by such terms as 'infinite' and 'unbounded.' It is a world in which values are discovered by feeling and compassion rather than by intellectual activity and pure reason.

The idea of purposiveness is found in both the Greek and Christian epochs, but the Greek emphasizes the development of one's innate propensities, while the Christian emphasizes development in accordance with the Divine Purpose, the Will of God.

Those ideas concerning the nature of reality are revealed in the art of the Mediaeval period. The Gregorian Chant characterizes the world of God rather than the world of man, the music leads one from the pettiness of this world to the glory of the next world, it expresses the idea of the eternal rather than the ephemeral (We should overlook some of the means by which this was achieved).

Dante's *Divine Comedy* gives us perhaps the clearest picture of the Christian world—the world of God and the world of man, the values of the other world and the values of this world. Here perhaps is presented a picture of Mediaeval reality far more clearly and accurately than is presented by all the philosophers and all the theologians in all their volumes, taken singly or collectively.

What Plato's *Timaeus* is to the Greek conception of reality (and may we be excused for considering this a work of art, rather than philosophy?) so also, with due respect to St. Thomas, is Dante's *Divine Comedy* to the mediaeval conception of reality.

And it can be argued, we believe, that a sensitive soul, even if he knew little or nothing of Mediaeval philosophy, would if confronted by a Gothic cathedral, grasp perhaps more aspects of the world of this epoch, than others would, without this experience, by their assiduous study of philosophical writings.

When we move to the period of the Renaissance our theme that "art is the imitation of reality" is illustrated even more vividly. Two schools of philosophy appear, the rationalist school patterned upon mathematics, and the empirical school upon science; rationalism with its bases of self-evidence and consistency, and empiricism with its bases of observation and verification—reality by thought versus reality by sense.

And we find two schools of art: the baroque with its rationalistic

bias, and the representational with its empirical bias. The baroque gives us a world of structure, matter and motion, a world that tends to be devoid of flesh and blood; it is the embodiment of self-evident themes and the logical deductions therefrom. Baroque art gives us patterns to be understood, and if enjoyed, by way of the intellect rather than by way of the senses.

On the other hand, the representationalists give us the world of reality, of flesh and blood, with all of its sensuousness and quality—a world perceived and comprehended by way of sensory apprehension. Perhaps the representational artists were a bit naive concerning their notion of reality, but surely not much more, if any, than the early empirical philosophers and their copy theory of reality. And perhaps, in spite of the philosophers, and their tendency to bifurcate reality into primary and secondary qualities, the qualities we apprehend do as a matter of fact belong to the objects apprehended (Why is it, we wonder, that many insects, reptiles, birds, and animals have characteristics that blend with their environments, and they are hidden, not only from us, but from their natural enemies, whose sensory apparatus is quite distinct from ours? Might it be that, in some sense of 'see', we all see at least some of the time, what is out there to be seen? Or is it that we are unable to see what is there, to be seen?). But we digress.

Philosophers, scientists, and artists apparently tired of old ways of looking at reality and concluded that rationalism terminates in the dead end of tautology and empiricism in the dead ends of subjectivism and solipsism—and before we realize it reality is to be grasped by intuition, inner-sense, activity of the will—the epoch of anti-intellectualism,—the epoch of Romanticism is born. Kant's great attempt to resolve the dilemma went by the board. The philosophers and artists of the nineteenth century went berserk. The philosophers became poets and the poets philosophers. It is still anyone's guess who expressed the conception of reality the better—the philosopher or the artist.

But the vigor of the Romantic movement, based perhaps upon a sound insight, gave way to fancy, as sentiment gave way to sentimentality, as Baroque gave way to Rococo, as Rococo gave way to gingerbread, and as Wordsworth gave way to Wordsworth.

In spite of rationalism and romanticism, the spirit of empiricism survived. And we find the impressionist describing the world as it "really" is, with all its vividness, nuances, and ever shifting qualities; the "real" world is the world of experience, and when we observe the data of experience with care, we discover that the Renaissance representationalists were much too naive and insensitive. Mach and his

REMARKS—MAINLY ABOUT KNOWLEDGE AND REALITY

positivism express, almost, the same doctrine—the “real” world consists of apprehended data—we know nothing other than what the senses reveal, we have no grounds for admitting the permanent possibilities of sensation, or the “monstrous” notion of a thing-in-itself. Mach tells us: “Thing, body, matter, are nothing apart from the combinations of the elements,—the colors, sounds, and so forth—nothing apart from their so-called attributes.”³ Yet, Mach betrays a thoroughgoing empiricism by the introduction of the notion of the mathematical concept of function which, we gather, is the germ of the presently lamented (or to be lamented) dispositional property. Mach says “. . . I must observe, that for me also the world is not a mere sum of sensations. Indeed I speak expressly of the functional relations of the elements. But this conception not only makes Mill’s ‘possibilities’ superfluous but replaces them by something much more solid, namely that mathematical concept of function.”⁴ The seeds of Hume bloomed in the creations of Manet and Monet, in Debussy and Ravel, but the influence of Kant and Mill apparently muddled the thought of Mach, as Mach has muddled the thought of some of his successors.

Even though Mach strays from empiricism, and admitting that the impressionist tends to be somewhat naive, it is interesting to note that both the philosopher and the artist are attempting to express the same basic theme—that “reality” essentially is that which is comprehended by the senses—and here, we suggest that the artist has the clearer vision. Reality is as experienced, without the encumbrances of the thing-in-itself, the permanent possibility of sensation, the mathematical concept of function, or the dispositional property.

We cannot examine all of the recent schools of philosophy and art, but we should not overlook Freud, Jung, and Adler, on the one hand and our surrealists on the other. We philosophers perhaps would like to ignore the above gentlemen, or dismiss them as wild and woolly psychologists; however, even though they might not be concerned with the nature of Reality, with a capital “R” we must admit that they are in the metaphysical tradition, speculating about the “essence” of man and his relationship to some of the significant aspects of the world. The speculations may be close to the truth, or they may be far from the truth, but nevertheless we have a good many artists, who in their media, are expressing the same ideas, often, we think, with more perceptiveness, than their psychological and philosophical counterparts.

³*The Analysis of Sensations*, The Open Court Publishing Company, 1914, pp. 6-7.

⁴*Ibid.*, p. 363.

We do not accept this doctrine based upon the concepts of race-memory, genotype, libido, and so forth,—yet there is something about the *id*, the *ego*, and the *super-ego*, that has something other than mythical charm. But the long and the short of it is, that if you wish to understand those speculations about the unconscious, subconscious, *et alii*, then sharpen up your aesthetic sensitivity, and contemplate art forms, and slither around and about or even neglect the pedantic writings of our present psychologists and some of our speculative philosophers. Our major purpose, however, is not to condemn nor to condone, but to suggest that the artist, through his medium, is attempting to come to grips with, and to express his conception of the world, even so as does the philosopher and the scientist.

We regret that time does not allow us to analyze all of the contemporary movements in art and philosophy, but, in closing, we might take a brief glimpse at the present scene. We applaud our scientists in that they describe the structure of our world more accurately than it has ever been described before. This description is presented to us in formulae that are mathematical in structure,—let us say, abstract and symbolic, and to such an extent, that it is difficult to envisage a "picture" that is more non-representational. It is odd, our language,—that which describes most accurately, is that which is most non-representational—(that which is "really real" is that which is "most unreal").

But be it as it may, the trend in painting, and in other art forms, today, is to be non-representational. Of course, how can it be otherwise? If the task is to get at reality, to express it, to imitate it, and if the scientist (philosopher?) in our epoch can do it best through the technique of symbolism, abstraction, non-representationalism, so also the artist, who also is a member of our epoch, will get at his job in the same way.

To ask our artist of today that he be representational, is to ask our scientist of today to be Newtonian (would that he were!).

What is the nature of knowledge? What is the nature of reality? What arbitrary criteria will future generations postulate? We don't know—our crystal ball has become clouded with the dust of the fall-out. All that we know is that art is the imitation of reality, or after adequate reflection, we should, perhaps, argue that reality is the imitation of art.

Proceedings of the American
Philosophical Association
1960-61

THIRTY-FOURTH ANNUAL REPORT OF THE
BOARD OF OFFICERS

July 1, 1961

BOARD OF OFFICERS

- Cornelius Krusé, *Chairman* (1961)
Lewis E. Hahn, *Secretary-Treasurer* (June 30, 1963)
John H. Randall, Jr., *Representative of the Eastern Division*
Paul Henle, *Representative of the Western Division* (1961)
Abraham Kaplan, *Representative of the Pacific Division* (1962)
Charles A. Baylis, *Chairman of the Committee on Publication* (1965)
Paul C. Hayner, *Chairman of the Committee on Information Service*
(through August 31, 1961)
Lionel Ruby, *Chairman of the Committee on Information Service*
(1965)
Herbert W. Schneider, *Chairman of the Committee on International
Cultural Cooperation* (1962)
Carl G. Hempel, *President of the Eastern Division*
Elizabeth F. Flower, *Secretary-Treasurer of the Eastern Division*
Charles L. Stevenson, *President of the Western Division*
Ruth Barcan Marcus, *Secretary-Treasurer of the Western Division*
A. I. Melden, *President of the Pacific Division*
Sidney Zink, *Secretary-Treasurer of the Pacific Division*

AMERICAN PHILOSOPHICAL ASSOCIATION

STANDING COMMITTEES

International Cultural Cooperation: Herbert W. Schneider, *Chairman* (1962); W. R. Dennes, W. E. Hocking, Cornelius Krusé, Richard P. McKeon, Charles A. Moore, Charles Morris, Arthur E. Murphy, F. S. C. Northrop.

Publication: Charles A. Baylis, *Chairman* (1965); Marten ten Hoor (1961), W. R. Dennes (1962), Virgil Aldrich (1963), Edward H. Madden (1963), Morton White (1963).

Information Service: Lionel Ruby, *Chairman* (1965); Whitaker T. Deiningner (1963), Paul C. Hayner (1964).

SPECIAL COMMITTEES

Carus Lectures: D. W. Gotshalk, *Chairman*; (a) Glen R. Morrow, Donald C. Williams; (b) W. R. Dennes, Charner M. Perry; (c) A. C. Benjamin, M. Rader. The terms of two members expire after the selection of a Carus Lecturer.

Bibliography of Philosophy—Editorial Center, U.S.A.: P. W. Kurtz, *Director* (1964); Rollo Handy (1962), Herbert W. Schneider (1962).

Philosophy in Education: R. G. Turnbull, *Chairman* (1964); H. G. Alexander (1963), R. M. Chisholm (1961), E. N. Garlan (1962), James Gutmann (1962), William H. Hay (1962), Douglas Morgan (1963), C. M. Perry (1961).

Committee to Advance Original Work in Philosophy: Wayne A. R. Leys, *Chairman* (1963); Ernest Nagel (1961), John D. Goheen (1963).

DELEGATES

Delegate to the American Council of Learned Societies: Cornelius Krusé.

Delegate to the American Association for the Advancement of Science: A. Cornelius Benjamin.

The following were appointed to represent the Association:

Frederic Harold Young at the inauguration of Theodore A. Rath as President of Bloomfield College and Seminary, October 3, 1960.

Robert Chester Baldwin at the 25th Anniversary of Albert N. Jorgensen as President of the University of Connecticut, November 12, 1960.

J. Edward Dirks at the inauguration of William Graham Cole as

PROCEEDINGS

President of Lake Forest College, November 19, 1960.

Stanko M. Vujica at the Pakistan Philosophical Congress at Karachi University, January 8-11, 1961.

Robert Bretall at the inauguration of G. Homer Durham as President of Arizona State College, March 11, 1961.

Cornelius Krusé at the Centennial Convocation of the Massachusetts Institute of Technology, April 8-9, 1961.

Elizabeth Flower and William Fontaine at the 65th Annual Meeting of the American Academy of Political and Social Science, Philadelphia, April 14-15, 1961.

Clarence Shute at the inauguration of John William Lederle as President of the University of Massachusetts, April 22, 1961.

Yervant H. Krikorian at the inauguration of John Rutherford Everett as Chancellor of the Municipal College System of the City of New York, April 24, 1961.

Eugene C. Holmes for the inauguration of James Madison Nabrit, Jr., as President of Howard University, April 26, 1961.

Harold A. Durfee for the inauguration of Thomas Henry Carroll as President of George Washington University, May 3, 1961.

Cornelius M. DeBoe at the inauguration of John Albert Fisher as President of Jamestown College, May 9, 1961.

D. I. Van Dykstra at the inauguration of James W. Miller as President of Western Michigan University, May 20, 1961.

CONSTITUTION OF THE AMERICAN PHILOSOPHICAL ASSOCIATION

Article I—NAME

The name of this organization shall be the American Philosophical Association.

Article II—MEMBERSHIP

1. The membership shall be membership in one or more Divisions or Affiliated Conferences of the Association.

2. The present Divisions are three: Eastern, Western, and Pacific. New divisions may be formed on application to the Board of Officers, with the approval of the Board of Officers and of the Executive Committees of all the existing Divisions.

AMERICAN PHILOSOPHICAL ASSOCIATION

3. Regional groups organized on a permanent basis and holding one or more meetings a year may be recognized as Affiliated Conferences with the approval of the Board of Officers and of the Executive Committees of all the existing Divisions, and with the provision that they have conditions of membership comparable to those prevailing in the Association.

4. Each Division and Affiliated Conference shall elect its own members and officers and shall fix its own dues.

Article III—OFFICERS

1. The governing body of the Association shall be a Board of Officers, composed as follows:

The President of each Division, during his term of office.

The Secretary of each Division, during his term of office.

The Chairman of each of the three standing committees of the Association.

One member from each Division elected for a three-year term (terms staggered).

A Secretary-Treasurer elected for a three-year term by the Board of Officers.

The Chairman of the Board shall be elected by the Board from its membership for a three-year period. His term of office as Chairman shall not be affected by the expiration of his membership (otherwise) on the Board.

2. The Board of Officers shall determine the percentage of the dues of each Division and Affiliated Conference which is to be collected annually from their several treasurers by the national Secretary-Treasurer to defray the expenses of the Board of Officers and Standing Committees, and shall apportion, collect, and disburse the *pro rata* share of the expense of special joint projects.

Article IV—STANDING COMMITTEES

1. International Cultural Co-operation.

2. Publication.

3. Information Service and Placement.

4. Any other committees which may be necessary for special projects, (Their chairmen do not belong *ex officio* to the Board of Officers.)

5. The Chairmen of these committees to be elected for five-year terms by the Board of Officers.

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Article V—PUBLICATIONS

The Association shall publish annually the proceedings and presidential addresses of the divisions together with the combined list of members and a report of the Board of Officers. This publication shall be in charge of the Secretary who shall furnish a copy to each member. The expense of publication shall be borne *pro rata* by the several divisions.

Article VI—AMENDMENTS

Amendments to this constitution may be made by a concurrent majority vote of the members of each division present at its regular annual meeting.

ACTIONS OF BOARD OF OFFICERS

The following motions were put before the Board of Officers by mail for their comments and vote. All passed unanimously.

MOTION 60-7—That the Board of Officers of the American Philosophical Association extend thanks to Lucius Garvin for his care and devotion in execution of the duties of the office of Secretary-Treasurer of the Association.

MOTION 60-8—That the following three banking associations be and hereby are designated as depositories in which the funds of this Association may from time to time be deposited: Delmar Bank, University City, Missouri; Clayton Federal Savings and Loan Association, Clayton, Missouri; and Prudential Savings and Loan Association, Clayton, Missouri.

MOTION 60-9—That A. Cornelius Benjamin be appointed as Delegate of the Association to the American Association for the Advancement of Science for a term of three years ending December 31, 1963.

MOTION 60-10—That Charles A. Baylis be appointed Chairman of the Publications Committee for a term of five years ending December 31, 1965.

MOTION 60-11—That Edward H. Madden be appointed Editor of the Association's series, Source Books in the History of the Sciences, for a term of three years ending December 31, 1963.

MOTION 60-12—That the sum of \$125 be appropriated for the work of

AMERICAN PHILOSOPHICAL ASSOCIATION

the Editorial Center, U.S.A. of the *Bibliography of Philosophy* during 1961.

MOTION 60-13—That the sum of \$275 be appropriated for the work of the Committee on International Cultural Co-operation during 1961.

MOTION 61-1—That Lionel Ruby be appointed Chairman of the Committee on Information Service for a term ending December 31, 1965.

MOTION 61-2—That the sum of \$50 be appropriated for the work of the Committee to Advance Original Work in Philosophy.

MOTION 61-3—That the Board of Officers approve acceptance for the American Philosophical Association Fund of \$1,000 from the Fund for the Republic to help defray expenses of the Santa Barbara Conference of the International Institute of Philosophy.

REPORT OF THE REPRESENTATIVE TO THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

At the Annual Meeting of the American Association for the Advancement of Science, December, 1960, a panel discussion was held on the topic, "Formal Simplicity as a Weight in the Acceptability of Scientific Theories." This was co-sponsored by the Philosophy of Science Association and by Section L of the American Association for the Advancement of Science.

A. CORNELIUS BENJAMIN

June 30, 1961

REPORT OF THE DELEGATE TO THE AMERICAN COUNCIL OF LEARNED SOCIETIES

The forty-second Annual Meeting of the ACLS was held in New York City on January 19-21, 1961. On January 19 the Council members and the secretaries of the constituent societies, now numbering 30, met in five separate groups for discussion of ACLS program and policy. The morning of January 20 was devoted to a consideration of the relationship between the humanities and the social sciences. The outcome of the discussion was the recognition that while there are significant differences in subject matter and mode of approach, there are areas

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in which the humanities and the social sciences become almost indistinguishable. The differences are notably discernible in literature, philosophy, and the fine arts and in the way in which values are dealt with, whether descriptively, as in the social sciences, or evaluatively, as in philosophy. An interesting suggestion was that the difference in large part resides in the concern humane subjects have for the individual and the laity. It was stressed that the relationship of the ACLS as the chief representative in this country of the humanities and the Social Science Research Council as the chief representative of the social sciences is very close as may be seen in the growing number of joint projects of these two councils and in the overlap of membership of the constituent societies in both.

The Chairman announced the award of the ten ACLS Prizes for Distinguished Scholarship in the Humanities of \$10,000.00 each. Among those so honored were two members of our Association: Frank H. Knight and Clarence I. Lewis.

President Burkhardt announced amid general rejoicing that the Ford Foundation had just made a grant to the Council of \$5,670,000.00 to be used over a ten-year period for fellowships, council programs, and general support. It was recalled that the Council had been greatly encouraged in 1957 by a grant of \$2,600,000.00 made by the Ford Foundation for the same purpose to be used over a five-year period. Altogether, since 1957, the grants made by the Foundation to the Council aggregated, over twelve and a half million dollars, thereby affording, in the words of President Burkhardt "a spectacular testimony of the Foundation to the needs of the humanities." Since the last Annual Meeting the Council received a total of \$9,360,943.00 in grants for a variety of projects from various foundations and agencies. The new U.S.-U.S.S.R. exchange program, which was finally successfully negotiated by the Council with the head of the Soviet Academy of Sciences in March 1961, received \$190,000.00 from three large foundations. The Ford Foundation made a grant of \$2,500,000.00 to the Council to strengthen American Studies in Europe by the awarding of fellowships to prepare European scholars as teachers of American studies and to establish teaching posts in American subjects at European universities.

Owing to the new Ford grants the Council has been able to remove the previous age restriction in the competition for fellowships for tenure in 1962-63. These fellowships are for a maximum of one year and a minimum of six months and carry stipends not to exceed \$7,000.00 each. Special attention will be given to the needs of post-doctoral scholars in small college faculties. Grants-in-Aid in support of signifi-

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cant humanistic research will not exceed \$2,000.00 each. In 1960 140 scholars received travel grants to participate in 28 international congresses and conferences abroad. Grants for such meetings will not be available before July 1, 1962.

In its endeavor to raise the quality of the teaching in the humanities in secondary schools the ACLS subsidized four summer institutes in 1961 in English, history, Latin, and music. In 1961 the Council will support three more institutes in the humanities.

During the annual business meeting of the Council there was considerable discussion of the policy to be adopted with respect to the admission of new societies to the Council. In general, there was agreement that while the Council would welcome new humanistic societies the qualifications of each new applying society should be scrutinized with great care.

The extension and revision of the National Defense Education Act has been the continued concern of the Council. Upon invitation of the Commissioner of Education the Council prepared a careful statement of its views and recommendations to the effect that the scope of the program of the Act be expanded to include more regard for the humanities and on a regular rather than on an emergency basis, and that fellowships be extended to undergraduates as well as to graduate students. The Council reiterated its protest against the disclaimer affidavit required by the Act.

The Council has been invited to hold its 1962 Annual Meeting at the Center for Advanced Study in the Behavioral Sciences, Stanford, California. Much interest was expressed in this invitation, but special funds will be necessary to help defray the additional expense involved in a meeting on the West Coast. The Board of Directors was empowered to determine the time and place of the 1962 Annual Meeting.

The Council elected the following officers for the next Council year:

Chairman: Robert M. Lumiansky

Vice-Chairman: Albert H. Marckwardt

Secretary: Curt F. Buhler

Treasurer: Whitney J. Oates

The American Philosophical Association was represented at the Annual Meeting by its secretary, Lewis E. Hahn, and its delegate, Cornelius Krusé.

CORNELIUS KRUSÉ

June 30, 1961

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REPORTS OF COMMITTEES

Committee on International Cultural Cooperation

The Committee has been preoccupied with preparations for the Conference of the International Institute of Philosophy to be held at the University of California at Santa Barbara, August 25-28. A detailed report of this Conference and of the expenditures made in preparation for it will come with the next year's report of the Committee. Meanwhile, the Committee wishes to express its appreciation of the \$275 appropriation by the Association for its running needs, especially in connection with the work of preparing for this Conference.

On the initiative of the Committee, the Mexican Association has appointed two delegates to meet with the International Executive Committee at Santa Barbara for further planning of the International Congress in Mexico, September, 1963. Dr. Francisco Larroyo and Dr. José Luis Curiel will be meeting with Cornelius Krusé who is taking the lead in promoting these plans.

Charles A. Moore reports that there will be an East-West Conference of Philosophy in the summer of 1964 at the University of Hawaii and that the planning committee for this occasion will meet in Los Angeles just prior to the Santa Barbara Conference.

At the Pacific Division meeting in San Francisco in December, 1960, the Oriental Session was held to which reference was made in our last report. Professor T. R. V. Murti of Benares read a paper on "The Philosophy of History from an Indian Point of View." Professor D. K. Garde (Poona) spoke on "Political Thought in the Mahabharata (Santi Parva)." Professor David S. Nivison gave a paper on "Chang Hsueh-ch'eng's Anxieties about Moral Judgment." The session was well attended, and there was a discussion of all three papers. Since then Professor Murti has visited and lectured at several American Universities.

George Burch is spending the year on research in India and will report after his return in August.

Professor P. T. Raju's visit to American Universities for which the American Philosophical Association received a grant from the Asia Foundation (see last year's report) was interrupted by his appointment for part of 1961-62 at the University of Mainz. He plans to return in March, 1962, from Germany, proceeding from the east coast to the west coast. Any departments of philosophy that would be interested in sched-

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uling a visit by Professor Raju are requested to inform this Committee as soon as possible.

June 30, 1961

HERBERT W. SCHNEIDER

Committee on Publication

The main announcement in this report concerns a change in the chairmanship of the Committee: Charles A. Baylis, of Duke University, replaced Virgil C. Aldrich, of Kenyon College, on the first of January, 1961. The retiring chairman continues as a member of the Committee, and wishes to thank those who cooperated with him so helpfully for so many years. His policy on the whole has been conservative, with a view to building up the Special Fund—for publication subsidies—to at least \$5000. He is happy to report that the goal has been reached, and he is confident that the new chairman will more actively serve the publication interests of our Association. Power to him. Henceforth, members of the Association wanting subsidies should approach him for information.

Also, the General Editor of the Science Source Book Series, who is a member *ex officio* of the Committee on Publications, is now Edward H. Madden of San Jose State College. He replaces the late Everett W. Hall. His annual report is appended to this one.

The Western Division contributed the usual \$200 to the Special Fund at its annual (May 1961) meeting. The contribution of the Eastern Division at its annual meeting (Christmas 1960) was left to its Executive Committee with power.

VIRGIL C. ALDRICH, *Retired Chairman*

June 30, 1961

The Source Book Series, a joint project of the American Philosophical Association and the Harvard University Press, has been expanded to include four volumes on the foundations of logic and the philosophy of science. Professor Harlow Shapley's *Astronomy 1900-50* is the most recent publication in the Series. In addition there are twelve volumes at various stages of preparation. These volumes are most nearly complete and should appear within two years: *Mathematical Logic* (John van Heijenoort); *Classical Analysis* (Garrett Birkhoff); *Renaissance and Enlightenment Mathematics* (Dirk Struik); and *History of Psychology* (E. G. Boring and R. J. Herrnstein). The following

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volumes are in early stages of preparation: *Medieval Science* (Richard McKeon, Marshall Clagett, and Ernest Moody); *History of Botany* (Conway Zirkle); *Mathematics 1900-50* (Garrett Birkhoff); *Physics 1900-50* (Philip Morrison); *Chemistry 1900-50* (Henry Leicester); and *Geology 1900-50* (Kirtley Mather). The Editorial Board has not yet decided on editors for *Botany and Zoology 1900-50*.

The present Editorial Board, in addition to the General Editor, includes Professors I. Bernard Cohen (Harvard); Marshall Clagett (University of Wisconsin); C. J. Ducasse (Brown); Ernest Moody (U.C.L.A.); Ernest Nagel (Columbia); Harlow Shapley (Harvard); and Harry Woolf (University of Washington). Two additional members will be appointed this year.

The members of the Editorial Board express deep regret over the death of Professor Everett W. Hall, former editor of the Series, and hope to continue his good work.

EDWARD H. MADDEN, *General Editor*

Committee on Information Service

From July 1, 1960, to June 30, 1961, the Committee received requests for assistance in filling 104 positions for teachers of philosophy. The number of openings reported this year to the Committee is the largest in its history. The previous high was 90 positions reported in 1957-58. Of the positions reported, there is no information about 22 of them. However, we do know that 34 of the openings have been filled by Committee candidates, and we have reason to believe that many openings have been brought to the attention of qualified applicants who may not be registered with us. As in past years, we have found that information about openings which has been originated by our Committee has been passed on by people who have received our announcements to others not registered with us. The public display of current openings at the divisional meetings has also provided many who are not registered with us with information about positions. Employing officers continue to express their appreciation for our services in supplying them with a large selection of applicants even though, as often happens, the person appointed is not a Committee registrant.

The figures, as of June 30, 1961, on registrants and openings are as follows:

Registrants (active) 458

AMERICAN PHILOSOPHICAL ASSOCIATION

Positions reported, 7-1-60 to 6-30-61	104
Results known to date	82
Positions filled by Committee candidates	34
Openings canceled after listing	9

The number of Committee registrants continues to rise. While many registrants have been dropped, there are now 26 more registrants than there were a year ago. Most of our increase in this category is from graduate students seeking their first appointment. The bulk of those registered with us are seeking positions at the instructor or assistant professor rank. In fact, the great majority of the openings of which we are notified call for appointments at these ranks. The result is that the Committee's function has tended more and more to become that of securing personnel for the lower academic ranks.

As in previous years, Committee representatives were present at each of the divisional meetings to aid in arranging interviews between employing officers and candidates for openings, as well as to provide public information about candidates and positions. Again the Committee wishes to express its appreciation for the courtesies shown by the host institutions in providing rooms and making other arrangements for carrying on this work.

We have already noted that many graduate students are turning to us for assistance in finding appointments. We have also continued to send out announcements of the Committee's services to several hundred colleges and universities which may be interested in appointing teachers of philosophy. We should also point out once again that while the bulk of our registrants are qualified for openings at the instructor and assistant professor level, we also have listed with us the names of men and women with wide experience qualified to fill positions at all ranks. We have only a few retired teachers of philosophy registered with us, together with a small number of philosophers living abroad who desire positions in this country.

Appreciation should also be expressed for the work of Professor Lionel Ruby of the Western Division and of Professor John S. Linnell of the Pacific Division who have ably represented this Committee at their respective divisional meetings. Professor Ruby has kindly consented to take over as Chairman of this Committee on September 1, 1961.

PROCEEDINGS

The financial statement to June 30, 1961, is as follows:

Receipts

Balance, July 1, 1960	\$ 93.06
Received from APA, January 21, 1961, Lewis E. Hahn, Secretary-Treasurer	100.00
Received from APA, March 7, 1961 Lewis E. Hahn, Secretary-Treasurer	300.00
	<hr/>
	\$493.06

Expenditures

Secretarial Assistance	\$101.65
Postage	188.95
Bank charges	4.10
Printing	46.00
Supplies	30.15
	<hr/>
	\$370.85
Balance	\$122.21

The Committee requests the continued cooperation and support of the members of the Association.

June 30, 1961

PAUL C. HAYNER

Committee on Philosophy in Education

The chief activity of the Committee during 1960-61 was distribution of the four reports published in *Proceedings and Addresses*, 1958-59. The reports on "The Teaching of Philosophy in American High Schools" and "Criteria for the Constituting of a Department of Philosophy" were widely distributed, the first to secondary school officials, the second to university and college administrators.

The Committee did not meet formally during the year, but it is anticipated that enough of the membership will be present at either the Eastern or Western Division meeting to complete discussion of the next phase of the Committee's work. Present constitution of the Committee is as follows:

H. G. Alexander (1963)

R. M. Chisholm (1961)

E. N. Garlan (1962)

James Gutmann (1962)

AMERICAN PHILOSOPHICAL ASSOCIATION

W. H. Hay (1962)
D. N. Morgan (1963)
Charner Perry (1961)
R. G. Turnbull (1964), Chairman

With the expenses incurred in distribution of reports, the Committee has exhausted its grant of \$5000 from the Fund for the Advancement of Education.

ROBERT G. TURNBULL

June 30, 1961

Committee to Advance Original Work in Philosophy

During 1960 procedures for processing travel grant applications were established and five applicants whom our Committee recommended were awarded travel grants, three of them by the American Council of Learned Societies.

So far in 1961 seven travel grants have been recommended by our Committee and the recommendations have been accepted by the ACLS. The first grant was made to Professor Arthur Hyman for participation in the Third World Congress of Jewish Studies in Jerusalem. The other six grants were for attendance at the Second Extraordinary Inter-American Convention of Philosophers, to be held in July, at San Jose, Costa Rica. The six grantees are:

Hector Neri Castaneda, Wayne State University,
Robert J. Henle, St. Louis University,
William J. Kilgore, Baylor University,
O. A. Kubitz, University of Illinois,
Quinter M. Lyon, University of Mississippi, and
William D. Nietmann, University of the Pacific.

Last fall, through the courtesy of the Divisional secretaries and Professor McKenney, we distributed a memorandum, making suggestions to members who apply for travel or research grants. If scholarly work in Philosophy has been receiving inadequate financial support, we are convinced that part of the explanation is (1) that some philosophers do not make timely applications; (2) that the applications are, in some cases, inadequate.

Along with this effort to secure more adequate applications, our Committee has tried to open up new sources of funds for philosophical studies. During the past year we began writing some of the smaller philanthropic foundations, calling their attention to the American

PROCEEDINGS

Philosophical Association and the needs of its members for research and travel funds. This effort will be continued during the coming year.

WAYNE A. R. LEYS

BIBLIOGRAPHY OF PHILOSOPHY, EDITORIAL CENTER, U.S.A.

Approximately 480 philosophical books were published in the United States in 1960, an increase of 6% over 1959 (*Publisher's Weekly*, Jan. 9, 1961). At least 100 of these titles are "border-line" books. As usual, most of the books published in the U.S.A. were re-editions, textbooks, anthologies, translations, or importations. The high rate of paperback reprints continues, although there was a noticeable, if small, increase in the number of original first edition titles published in paperback.

The International Institute of Philosophy, which publishes the *Bibliography of Philosophy*, is to hold its first meeting in the United States at Santa Barbara, August 25-28, 1961. In the last year the publication of the *Bibliography* has been accelerated, which means that book abstracts are issued much sooner than previously. Beginning with Volume VIII, the annual subscription rate will be increased to \$6.00. Receipts and expenditures of the U.S. Editorial Center were \$145.36 and \$152.17 respectively, for a deficit of \$6.81. The U.S. Center has been re-established at Union College, Schenectady, N.Y.

July 1, 1961

PAUL W. KURTZ, *Director*

AMERICAN PHILOSOPHICAL ASSOCIATION

AUDIT REPORT

1409 Marlann Drive
St. Louis 22, Mo.
October 20, 1961

The American Philosophical Association
Executive Committee
c/o Dr. Lewis E. Hahn
Washington University
St. Louis 30, Missouri

Gentlemen:

I have examined the Balance Sheet of The American Philosophical Association at June 3, 1961 and related Statements of Cash Receipts and Disbursements and Fund Balances for the year then ended. The balances in banks and savings and loan associations, as well as the receipts from the three divisions and Antioch Press were confirmed by direct correspondence with the appropriate officers. The Balance Sheet at June 30, 1960 was prepared by other independent public accountants.

In my opinion, the accompanying balance sheet, cash receipts and disbursements and fund balances present fairly the financial position of The American Philosophical Association at June 30, 1961 and the receipts and disbursements and fund balances for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Very truly yours,
RALPH J. WINSTON
Certified Public Accountant

THE AMERICAN PHILOSOPHICAL ASSOCIATION
COMPARATIVE BALANCE SHEET
June 30, 1960 and 1961

ASSETS

<i>Exhibit A</i>	June 30, 1961	June 30, 1960	Increase or (Decrease)
Cash in Bank:			
Checking Account	\$ 4,174.51	\$ 3,377.92	\$ 796.59
Savings Account	5,125.75	5,276.94	(151.19)
Building and Loan (1960) and Savings and Loan (1961)	9,873.68	10,015.70	(142.02)
Building Association (1960) and Savings and Loan (1961)	9,873.68	9,872.21	1.47
Notes Receivable—Western Division	29,047.62	28,542.77	504.85
	255.87	511.75	(255.88)
Total Assets	\$29,303.49	\$29,054.52	\$ 248.97
Fund Equities			
General Treasury (Exhibit B, Schedule 1 and 2)	\$ 5,043.01	\$ 6,023.08	\$(980.07)
Revolving Fund for Publications:			
Source Book Fund (Exhibit B, Schedule 3)	15,327.04	14,619.91	707.13
New Publications Fund (Exhibit B, Schedule 3)	5,570.72	5,161.32	409.40
American Philosophical Association Fund (Exhibit B, Schedule 3)	3,362.72	3,250.21	112.51
Total Fund Equities	\$29,303.49	\$29,054.52	\$ 248.97

AMERICAN PHILOSOPHICAL ASSOCIATION

THE AMERICAN PHILOSOPHICAL ASSOCIATION GENERAL TREASURY FUND RECEIPTS For the Year Ended June 30, 1961

Exhibit B (Schedule 1)

Balance, June 30, 1960:

Cash
Note Receivable

\$5,511.33
511.75

\$6,023.08

Receipts:

	Pacific Division	Eastern Division	Western Division	Total
<i>Proceedings</i>	\$316.71	\$ 177.68(1)	\$ 740.62	\$1,235.01
National Dues	124.00	502.50	290.00	916.50
International Federation Dues	24.80	100.50	58.00	183.30
Assessments for Committee on Information Service	54.12	219.32	126.56	400.00
	<u>\$519.63</u>	<u>\$1,000.00</u>	<u>\$1,215.18</u>	

Sale of Proceedings

Received on Note

Interest on Deposits (2)

2,734.81
214.66
255.88
160.16
\$9,388.59

Total Receipts and Beginning Balance

- (1) Represents partial payment. Balance of \$1,105.77 received subsequent to June 30, 1961.
(2) Interest on deposits was allocated to the various funds on the basis of the balances of these funds.

THE AMERICAN PHILOSOPHICAL ASSOCIATION
GENERAL TREASURY FUND DISBURSEMENTS
For the Year Ended June 30, 1961

Exhibit B
(Schedule 2)

Total Receipts and Beginning Balance (Exhibit B, Schedule 1)	\$9,388.59
Disbursements:	
Printing and Distributing <i>Proceedings</i>	\$2,340.78
<i>Pro-rata</i> Return to Eastern Division of Income from Sale of <i>Proceedings</i>	117.70
<i>Pro-rata</i> Return to Western Division of Income from Sale of <i>Proceedings</i>	67.92
<i>Pro-rata</i> Return to Pacific Division of Income from Sale of <i>Proceedings</i>	29.04
Committee on Information Service.....	400.00
Committee on International Cultural Cooperation.....	275.00
Committee to Advance Original Work in Philosophy.....	50.00
<i>Bibliography of Philosophy</i>	125.00
Dues—Fédération Internationale des Sociétés Philosophiques.....	183.30
Dues—American Council of Learned Societies.....	85.90
Express Charges in Moving Records.....	22.58
Postage and Telephone.....	19.98
Stamped Envelopes and Letterheads.....	292.00
Clerical and Secretarial Expenses.....	40.50
Audit Fee.....	40.00
Total Disbursements	4,089.70
Deduct Decrease in Note	\$5,298.89
	255.88
	\$5,043.01
Balance, June 30, 1961	\$4,787.14
Cash	255.87
Note Receivable	\$5,043.01

AMERICAN PHILOSOPHICAL ASSOCIATION

THE AMERICAN PHILOSOPHICAL ASSOCIATION
SOURCE BOOK FUND, NEW PUBLICATIONS FUND, AMERICAN PHILOSOPHICAL ASSOCIATION FUND
SUMMARY OF RECEIPTS AND DISBURSEMENTS

For the Year Ended June 30, 1961

Exhibit B
(Schedule 3)

	Source Book Fund	New Publications Fund	American Philosophical Association Fund
Balance, June 30, 1960	\$14,619.91	\$5,161.32	\$3,250.21
Receipts:			
Royalties—Harvard Press	544.35		
Royalties—Antioch Press		27.38	
Western Division's Contribution to Publications Committee		200.00	
Fund for the Republic Grant to Committee on International Cultural Cooperation Conference	512.78	186.38	1,000.00
Interest on Deposits (1)			112.51
Total Receipts and Beginning Balance	\$15,677.04	\$5,575.08	\$4,362.72
Disbursements:			
Secretarial Assistance—Source Books	\$ 350.00	\$ 4.36	\$1,000.00
Express Charges—Publications Committee			
Committee on International Cultural Cooperation— Conference Expenses			
Balance, June 30, 1961	\$15,327.04	\$5,570.72	\$3,362.72

(1) Interest on deposits allocated to various funds on the basis of the balances of these funds.

PROCEEDINGS

EASTERN DIVISION

NEWLY ELECTED OFFICERS FOR 1961

President—Carl G. Hempel

Vice-President—Charles Hartshorne

Secretary-Treasurer—Elizabeth F. Flower (December 31, 1962)

Executive Committee—The foregoing officers and John Wild *ex officio* for one year, Monroe C. Beardsley (1961), Albert Hofstadter (1961), John Rawls (1962), William Stone Weedon (1962), E. M. Adams (1963), and Alan Ross Anderson (1963).

OFFICERS FOR 1960

President—John Wild

Vice-President—Carl G. Hempel

Secretary-Treasurer—Elizabeth F. Flower

Executive Committee—The foregoing officers and Sidney Hook *ex officio* for one year, Alice Ambrose Lazerowitz (1960), Nelson Goodman (1960), Monroe C. Beardsley (1961), Albert Hofstadter (1961), John Rawls (1962), and William Stone Weedon (1962).

PROGRAM

The fifty-seventh annual meeting of the Eastern Division was held at Yale University, December 27-29, 1960. The following program was presented:

Tuesday, December 27

(Afternoon)

Symposium: REFERENCE AND EXISTENCE (Chairman, Max Black)

Richard L. Cartwright.

Frederic B. Fitch: *Some Logical Aspects of Reference and Existence.*

THE PROBLEM OF ACTION (Chairman, Yervant H. Krikorian)

V. C. Chappell: *The Concept of Choice.*

Commentator: Bernard W. Peach.

Lucius Garvin: *Libertarianism and Responsible Agency.*

Commentator: Arthur C. Danto.

Symposium: AESTHETICS (Chairman and Commentator, Nelson Goodman)

Paul Ziff: *On What is to be Seen in a Painting.*

Karl Aschenbrenner: *Critical Reasoning.*

(Evening)

THE PERSONALISTIC DISCUSSION GROOUP

Charles Hartshorne: *The Structure of Experience.*

Commentator: William B. McEwen.

AMERICAN PHILOSOPHICAL ASSOCIATION

SMOKER

Wednesday, December 28

(Morning)

Symposium: THE CONCEPT OF GOD (Chairman, Paul Tillich)

Robert Coburn: *The Hiddenness of God and Some Barmecidal God Surrogates.*

Hiram J. McLendon.

John Hick: *God as Necessary Being.*

EPISTEMOLOGY (Chairman, Charles Baylis)

Zeno Vendler: *Each and Every, Any and All.*

Commentator: Roderick M. Chisholm.

Nicholas Rescher: *Belief-contravening Suppositions.*

Commentator: Asher Moore.

KANT'S PHILOSOPHY OF LAW (Chairman, F. S. C. Northrop)

John Ladd: *Kant's View of the Relation of Law to Morality.*

Commentator: Thomas A. Cowan.

Stuart Brown, Jr.: *Has Kant a Philosophy of Law?*

Commentator: Sidney Axinn.

(Afternoon)

Symposium: MORALITY AND CONVENTION (Chairman, Richard B. Brandt)

David Falk.

Kai Neilsen: *Appraising 'Doing the Thing Done.'*

POSSIBILITY (Chairman, Everett J. Nelson)

Jose A. Benardete: *Is There a Problem About Logical Possibility?*

Commentator: Alan Ross Anderson.

Victor Lowe: *On Having Possibilities in Mind: Sketch of a Categorical Analysis of Possibility.*

Commentator: Raphael Demos.

Symposium: CONCEPT OF EXISTENCE (Chairman, Walter Arnold Kaufman)

William A. Earle: *The Concept of Existence.*

William Barrett: *Two Concepts of Existence.*

TEA

PLATO'S EUTHYDEMUS

BANQUET

Presidential Address by John Wild: *The Exploration of the Life-World.*

Thursday, December 29

(Morning)

PROBLEMS OF PHILOSOPHICAL ANALYSIS (Chairman, Alice Ambrose Lazerowitz)

Herman Tennessen: *On Making Sense.*

Commentator: Willis Doney.

C. Douglas McGee: *Pre-Ceremonial Relations.*

Commentator: David Sachs.

PROCEEDINGS

PHILOSOPHY OF HISTORY AND HISTORY OF PHILOSOPHY (Chairman.

Fulton H. Anderson)

Arthur Child: *Thoughts on the Historiology of Neo-Positivism.*

Commentator: William Dray.

Victorino Tejera: *Making as Expression in Aristotle.*

Commentator: Susanne K. Langer.

Stuart MacClintock: *Averroism Once More and Again.*

Commentator: Paul Oskar Kristeller.

ETHICS (Chairman, Sidney Hook)

George A. Schrader: *Moral Autonomy.*

Commentator: Maurice Mandelbaum.

Andrew J. Reck: *Equality.*

Commentator: Kermit McAllister.

The annual Business Meeting was called to order by President John Wild at 12:15 p. m., Tuesday, December 28.

It was voted that the minutes of the fifty-sixth annual Business Meeting, as printed in the *Proceedings and Addresses of the American Philosophical Association*, 1958-1959, be approved.

The following report of the Treasurer was read and approved.

TREASURER'S REPORT

April 1, 1960 (effective July 1) to December 1, 1960

A. Receipts:

Balance on hand April 1, 1960:

Savings Account	\$2303.62
Additional funds received from John Lenz.....	169.31
Dues	2797.78

Total Receipts 5270.71

B. Expenditures:

Office expenses (printing, telephone, mailings, etc.).....	\$ 418.13
Refund for over-payment of dues.....	3.00
Secretarial help	220.00
Committee and officers' expenses	327.47

Total Expenditures \$ 968.60

C. Balance on hand December 1, 1960: \$4302.11

Memorial Minutes were read for Harry T. Costello, Everett Wesley Hall, Arthur Pap, and John Pickett Turner. By a rising vote they were adopted and ordered printed in the *Proceedings*.

Professors Henle and Lowe clarified the election procedures. Professor Henle presented the report of the Nominating Committee. The Committee presented the following nominations:

For President, Carl G. Hempel; for Vice-President, Charles Hartshorne; for members of the Executive Committee (to replace the two members whose terms

AMERICAN PHILOSOPHICAL ASSOCIATION

expire December 31, 1960), E. M. Adams and Alan Ross Anderson.

It was moved and seconded that the above officers be elected unanimously. Motion carried.

Professor Beardsley reported for the Committee on the Time and Place of the Annual Meetings. Having polled the membership on the time of meetings, he had found that the preferred time was between Christmas and New Year's. Furthermore, since the Association is not likely to receive invitations from universities because of its size, Professor Beardsley suggested that it would be best to meet in hotels in the future.

Professor Krusé, the Association's delegate to the American Council of Learned Societies, reported on the Council's activities as presented in the *Proceedings* herewith.

He also moved ratification of an amendment to the Constitution of the ACLS providing, in the very improbable event of the dissolution of the ACLS, for the distribution of its remaining assets to other tax-exempt organizations, in accordance with the stipulations of the Internal Revenue Code. Motion carried.

The following nominations for the Nominating Committee were made from the floor: Professor Boas, Professor Kennedy, Professor Krusé, Professor Weedon. It was moved and seconded that the nominations be closed. Motion carried.

Professor Aldrich reported for the Publication Committee, and Professor Charles Baylis moved that the Executive Committee be empowered to make as generous a contribution to the committee, up to the usual \$500, as its members deemed feasible. Motion carried.

Under new business, the following items were discussed:

1. In view of the financial status of the Association, it was proposed that dues be raised to \$5.00 starting in 1961, and that any member who has been delinquent for three years must pay a charge of \$2.00 in addition to the full amount of the dues for those years, if he is continue in good standing. This motion was carried.

2. Upon recommendation of the Executive Committee and in view of the fact that requirements for *emeritus* members seemed unduly stringent, it was proposed that the definition of *Emeritus* be that of a member in good standing in the Association for three years before attainment of *emeritus* status. This motion was presented and will be voted on at the 1961 Business Meeting. A second motion was made to excuse such individuals from payment of dues for this year while the first motion was pending. Second motion carried.

Professors Nahm and Garvin moved that the Nominations for election to membership approved by the Executive Committee be accepted. Motion carried. The following nominations were thus approved: for full membership, Harold J. Allen, Bernard H. Baumrin, Paul Benacerraf, Salvator Cannavo, James Le R. Celarier, Jacques Choron, Chan L. Coulter, John W. Davis, Paul J. R. Desjardins, Howard F. Didsbury, Jr., Diego Domínguez-Caballero, Anton Donoso, James M. Edie, James W. Ellington, George L. Farre, John D. Garhart, Joseph G. Grassi, Carl W. Grindel, Judith Jarvis, Erazim V. Kohak, Hans H. Krimm, Arnold B. Levison, Julius M. E. Moravcsik, Robert A. Neidorf, Henry B. Pannill, Leon Pearl, Arshi Pipa, Margula Rabinowitz, Nani L. Ranken, David A. Reed, Eva Reinitz, Lawrence Resnick, Louise N. Roberts, James P. Scanlan, Richard H. Severens, Dudley Shapere, Fadlou A. Shehadi, Donald W. Sherburne, Ingrid H.

PROCEEDINGS

Stadler, Laurent Stern, Walter M. Stone, Frederick M. Stoutland, Martin Sulkow, Joseph N. Uemura, Alice J. Von Hildebrand, Henry Winthrop, Marvin Zimmerman; for associate membership, Jerome Balmuth, William J. Beckett, John Berberelly, Joseph P. Ciraolo, David D. Comey, Stephen D. Crites, Rosalind Ekman, Josiah B. Gould, Dewey J. Heitenga, Jr., John Howie, Andrew Kosten, John Lachs, John P. Lesece, Jr., John S. Morris, Perrell F. Payne, Jr., Maxwell Primack, Stephen D. Schwarz, John E. Skinner, Beatrice T. Yamasaki.

A motion was presented by Professor Paul Edwards that the American Philosophical Association, as a body vitally interested in academic freedom, and believing that no teacher should be dismissed on the ground that his views are "repugnant" to a university administration, express its strong disapproval of the University of Illinois in dismissing Dr. Leo Koch. Motion carried.

Professor John A. Irving gave notice that at the 1961 Business Meeting he would move "that the Eastern Division of the American Philosophical Association should employ, from January 1, 1963, *either* a full-time or a part-time paid Secretary-Treasurer, in place of the present arrangements."

Professor Edel moved that a vote of thanks be given to Yale University for the hospitality it extended to the Eastern Division at its fifty-seventh meeting. The motion was carried by a rising vote.

The meeting was then adjourned.

After the Business Meeting was over, Professor Wild appointed the following Program Committee for the 1961 meeting: Monroe C. Beardsley, Chairman; Gail Kennedy; George Schrader; and Carl G. Hempel and Elizabeth F. Flower *ex officio*.

ELIZABETH F. FLOWER, *Secretary-Treasurer*

SUPPLEMENTARY REPORT OF THE TREASURER OF THE EASTERN DIVISION

Financial Statement: April 1 (effective July 1)1960 to June 30, 1961

Receipts:

Balance on hand July 1, 1960	\$2303.62
Membership Dues	2910.85
	5214.47

Expenditures:

Office expenses	1048.17
Secretarial help	500.00
Overpayment of dues	5.00
Committee and officers' expenses	479.83
National Secretary (National dues, Committee on Information Service, etc.)	1000.00
1960 Annual Meeting	180.00
	3213.06
Balance on hand June 30, 1960	\$2001.41

ELIZABETH F. FLOWER, *Secretary-Treasurer*

AMERICAN PHILOSOPHICAL ASSOCIATION

WESTERN DIVISION

NEWLY ELECTED OFFICERS FOR 1961-1962

President—Charles L. Stevenson

Vice-President—Herbert Feigl

Secretary-Treasurer—Ruth Barcan Marcus

Executive Committee—The foregoing officers and W. Donald Oliver (1962), Robert J. Henle (1963), and Gustav Bergmann (1964).

OFFICERS FOR 1960-61

President—Arthur Campbell Garnett

Vice-President—Charles L. Stevenson

Secretary-Treasurer—Morris T. Keeton

Executive Committee—The foregoing officers and Julius R. Weinberg (1961), W. Donald Oliver (1962), and Robert J. Henle (1963).

PROGRAM

St. Louis University was host to the fifty-ninth annual meeting of the Western Division, American Philosophical Association, held May 4-6, 1961, at the Hotel Coronado, St. Louis, Missouri.

The following programs were presented by organizations meeting in conjunction with the Western Division:

Thursday, May 4

(Concurrent Morning Sessions)

THE WESTERN CONFERENCE ON THE TEACHING OF PHILOSOPHY

Cecil H. Miller, Chairman

Symposium: ON THE TEACHING OF MARXISM AND SOVIET PHILOSOPHY

On Teaching Marxist Metaphysics

N. P. Jacobson, Winthrop College

On Teaching Marxist Epistemology

Barrows Dunham, Cynwyd, Pennsylvania

On Teaching Dialectical Materialism as a Separate Course

Keith McGary, Antioch College

Dialectical Materialism: A UNESCO Approach to Teaching about It

John Somerville, Hunter College

PROCEEDINGS

THE PEIRCE SOCIETY

Dale Riepe, University of Michigan, Chairman

Some Hypotheses Concerning the Development of Peirce's Philosophy

Murray Murphey, University of Pennsylvania

The Category of Modality

I. Chester Lieb, Connecticut College

A Brief Report on the Peirce Papers at Harvard

Max Fisch, University of Illinois

(Evening)

THE SOCIETY FOR CREATIVE ETHICS

William S. Minor, West Virginia University, Chairman

The Concept of Health and the Existentialist Diagnosis

Henry Nelson Wieman, Southern Illinois University

Comments by Critics

General Discussion

THE PERSONALIST GROUP

Arthur Munk, Albion College, Program Chairman

Edgar S. Brightman's "Person and Reality"

Paul A. Schilpp, Northwestern University

Discussion by John Wild, Northwestern University

The Western Division presented the following program:

Thursday, May 4, 1961

(Afternoon Concurrent Sessions)

Symposium: REASONS IN CRITICISM. Charles L. Stevenson, University of Michigan, Chairman

Morris Weitz, Ohio State University

Isabel Hungerland, University of California

Virgil Aldrich, Kenyon College

Symposium: USE AND REFERENCE. Alan Donagan, University of Minnesota, Chairman

Wilfrid S. Sellars, Yale University

Richard Cartwright, University of Michigan

Herbert I. Hochberg, Ohio State University

NECESSARY EXISTENCE. Robert J. Henle, St. Louis University, Chairman

Divine Foreknowledge and Contingent Events

Charles E. Caton and William L. Rowe, University of Illinois

Discussion by Robert Coburn, University of Chicago

AMERICAN PHILOSOPHICAL ASSOCIATION

A Scotistic Argument

James F. Ross, University of Michigan

Discussion by Anthony A. Nemetz, Ohio State University

On Necessary Existence

Farhang Zabeeh, University of North Dakota

Discussion by Newton Garver, University of Minnesota

EPISTEMOLOGY AND ONTOLOGY. Manley H. Thompson, Jr., University of Chicago, Chairman

Bare Particulars

Edwin B. Allaire, State University of Iowa

Discussion by V. C. Chappell, University of Chicago

Fourteen Points on the Senses and Their Objects

Joseph Margolis, University of Cincinnati

Discussion by Roger C. Buck, Indiana University

Explanation and Description

David Gruender, Kansas State University

Discussion by James D. Carney, Kenyon College

(Evening)

ANNUAL SMOKER

Friday, May 5, 1961

(Morning Concurrent Sessions)

Special Session: ETHICS AND SOCIAL PHILOSOPHY. William Frankena, University of Michigan, Chairman

The Methodology of Normative Ethics

John N. Findlay, Carleton College and University of London

Discussion by D. Burnham Terrell, University of Minnesota

Are There Social Laws?

J.W.N. Watkins, Grinnell College and London School of Economics

Discussion by May Brodbeck, University of Minnesota

Symposium: PHILOSOPHY OF PHYSICS. A. C. Benjamin, Baylor University, Chairman

The Dematerialization of Matter

Norwood Russell Hanson, Indiana University

Matter Still Largely Material

Herbert Feigl, University of Minnesota

VALUE THEORY. Millard S. Everett, Oklahoma State University, Chairman

Poems

Benjamin R. Tilghman, University of Wyoming

Discussion by Manuel Bilsky, Eastern Michigan University

A Dilemma for Stevenson's Ethical Theory

Ronald J. Glossop, Boise Junior College

Discussion by Roger Hancock, University of Chicago

ANALOGIES AND CONCEPTS. Henry B. Veatch, University of Minnesota, Chairman

PROCEEDINGS

Inexplicable Analogies

Charles M. Myers, Northern Illinois University
Discussion by Stanley Tillman, Xavier University

Language, Concepts, and Nonverbal Thought

Milton Fisk, University of Notre Dame
Discussion by Frederick Siegler, University of Chicago

(Afternoon Concurrent Sessions)

Special Session: CONTINENTAL PHILOSOPHY. Max Fisch, University of Illinois, Chairman

The "Modernity" of Franco Lombardi

Henry Harris, University of Illinois.

Contemporary Revisions of Marxism

George Kline, Byrn Mawr College

Three Stages on Sartre's Way

Eugene Kaelin, University of Wisconsin

Symposium: PRESUPPOSITIONS OF FORMAL LOGIC. Ruth B. Marcus, Roosevelt University, Chairman

Arthur Smullyan, University of Washington

Wesley C. Salmon, Brown University

Frederic B. Fitch, Yale University

REASONS IN ETHICS. Willis Moore, University of Southern Illinois, Chairman

Codes and Goals

Warner Wick, University of Chicago

Discussion by John Silber, University of Texas

The Ethics of Belief

Robert A. Ammerman, University of Wisconsin

Discussion by Hector N. Castaneda, Wayne State University

Approvals, Reasons, and Some Contemporary Theories of Moral Reasoning

George C. Kerner, Michigan State University

Discussion by David Falk, Wayne State University

EXPLANATION AND PROOF. Gustav Bergmann, State University of Iowa, Chairman

Explanation, Description, and a Bit of Metaphysics

Rollin W. Workman, University of Cincinnati

Discussion by Carl Ginet, Ohio State University

Man and Mechanism

David Shwayder, University of California

Discussion by Irving M. Copi, University of Michigan

True Statements and Discursive Proofs

George Mavrodes, University of Michigan

Discussion by Leo Simons, University of Tennessee

TEA.

Reception by Dean Robert J. Henle.

(Evening)

ANNUAL DINNER. Toastmaster: Charles L. Stevenson, University of Michigan

AMERICAN PHILOSOPHICAL ASSOCIATION

Words of Welcome: Dean Robert J. Henle
Presidential Address: *Freedom and Creativity*
Arthur Campbell Garnett, University of Wisconsin

Saturday, May 6, 1961

(Morning Concurrent Sessions)

Special Session: THE PHILOSOPHY OF BERKELEY. Alan Gewirth, University of Chicago, Chairman

Colin M. Turbayne, University of Rochester

Harry M. Bracken, State University of Iowa

Special Session: ETHICS AND LAW. Arthur C. Garnett, University of Wisconsin, Chairman

Human Rights and Legal Rights

Lewis K. Zerby, Michigan State University

Sociological Jurisprudence and the Problem of Valuation

Eugene D. Mayers, Carleton College

The Concept of Law: Points of Intersection Between Law and Morality

Samuel E. Stumpf, Vanderbilt University

MOTIVES AND INTENTIONS. Herbert Spiegelberg, Lawrence College, Chairman

Motives

Mendel F. Cohen, University of Illinois

Discussion by Francis V. Raab, University of Minnesota

Inward Principles as Determinants of Moral Worth

Norman Kretzmann, University of Illinois

Discussion by Robert Dewey, University of Nebraska

Motives and Intentions

Brendan E. A. Liddell, University of Michigan

Discussion by David Randall Luce, University of Wisconsin at Milwaukee

The annual business meeting of the Western Division was called to order at 10:50 a.m. on May 5 by President A. C. Garnett.

The minutes of the 1960 meeting having been printed in the PROCEEDINGS, it was moved, seconded, and unanimously agreed, without reading that they be approved as printed.

Upon request of the Chairman, the Treasurer distributed his report:

TREASURER'S REPORT

May 1, 1960 through April 30, 1961

I. Regular Account

A. Receipts

Balance on hand from April 30, 1960	\$ 781.94
Dues collected May 1, 1960 to April 30, 1961	2,515.00
Subscriptions to Literature	36.00

\$3,332.94

PROCEEDINGS

B. Disbursements

Closing Expenses, 1960 Annual Dinner	120.00
Newsletter	378.24
Committee on Publication	200.00
Committee on Information Service	126.56
National and International Dues	348.00
Proceedings	672.70
Printing of Proceedings	740.62
Credit from Sales	67.92
Payment on Debt for Committee on Original Work ..	255.88
Program, 1961 Annual Meeting	400.80
Program Committee Expenses	155.82
Printing the Programs	244.98
Office of the Secretary-Treasurer of the Division	267.40
Telephone	19.31
Postage	85.15
Printing (including pre-stamped envelopes) ..	97.44
Travel by Secretary	38.62
Addressograph, supplies, other	26.88
	<hr/>
	\$2,769.58
BALANCE ON HAND, April 30, 1961	563.36

II. Fund for Committee to Advance Original Work in Philosophy

A. Receipts

From Sales of <i>Philosophy and the Public Interest</i> ...	\$ 26.40
Balance on hand from April 30, 1960	0.00
	<hr/>
	\$ 26.40

B. Disbursements

	none
BALANCE ON HAND, April 30, 1961	\$ 26.40

III. Fund Held for the American Philosophical Association, Committee on Philosophy in Education

A. Receipts

Balance on hand from April 30, 1960	\$ 324.57
Other Receipts	0.00
	<hr/>

B. Disbursements

Dinner Meeting of the Committee	20.00
Mailing of Report	97.23
	<hr/>
BALANCE ON HAND, April 30, 1961	207.34

Morris T. Keeton, Treasurer

AMERICAN PHILOSOPHICAL ASSOCIATION

William Hay, appointed by the President to audit, reported that the Treasurer's Report had been examined, compared with bank records, authorizations, and other supporting documents, and found correct. It was thereupon moved, seconded, and passed unanimously that the report of the auditor and the Treasurer's Report be accepted.

D. B. Terrell read a memorial minute concerning George P. Conger. Nicholas Fotion read a memorial minute written by E. M. Adams concerning Everett Wesley Hall. Marcus G. Singer read a memorial minute prepared by Stuart Brown concerning George H. Sabine. The motion that these minutes be printed in the PROCEEDINGS was adopted by a rising vote.

The Secretary presented the recommendation of the Executive Committee concerning new memberships and advancements from associate to full membership. Upon motion by D. W. Gotshalk, which was seconded and unanimously approved, memberships were granted as follows:

FULL MEMBERS: Benedict M. Ashley, Joseph Bauer, William H. Baumer, Ivan Boh, Brenda Brush, Carl J. Burlage, P. Allan Carlsson, Nathaniel L. Champ-
lin, James W. Cornman, Henry H. Crimmel, Jr., Houghton B. Dalrymple, Frank-
lin H. Donnell, Jr., Owen W. Dukelow, James Wayne Dye, Gustave A. Ferré,
Ivan E. Frick, Edmund L. Gellier III, Carl A. Giné, J. Donald Hayes, William
Horosz, Kendall C. King, James A. Kirk, John Robert Klopke, William D.
Lademan, Thomas Donald Langan, Keith Lehrer, Gordon R. Lewis, Robert A.
Macoskey, J. Brooks Maue, Thomas C. Mayberry, Gustav E. Mueller, James T.
Reagan, Charles L. Reid, David B. Richardson, Robert Rosthal, Mary A. Schal-
denbrand, Reuben C. Schellhase, Richard Severens, Dudley Shapere, Morris R.
Short, Frederick A. Siggler, David A. Siple, William L. Todd, John Utzinger,
Henry G. VanLeeuwen, Harold T. Walsh, and Arthur Murray Wheeler.

ASSOCIATE MEMBERS: Thomas H. Bikson, Tad S. Clements, Elmer H. Duncan,
Sylvia Fleming, Lewis S. Ford, Richard O. Hartman, W. Murray Hunt, Howard
Johnson, Mary Jolly, Jere J. Jones, Stephen Kanafotsky, Mary Celeste Moore,
Harvey P. Mullane, Clifton J. Orlebeke, Harold L. Parker, Ruth V. Parker,
Frederick C. Patterson, Benjamin Aby Petty, Harold Rogers, Walter Gaylord
Scott, Marcus S. Simmons, Meredith J. Sprunger, and Warner White.

ADVANCED FROM ASSOCIATE TO FULL MEMBERSHIPS: Bruce Arthur Aune, Ron-
ald J. Glossop, Allan Hauck, Gordon D. Kaufman, Robert Thomas Kirkpatrick,
Brendan E. A. Liddell, and William A. Sturm.

Virgil C. Aldrich reported for the Committee on Publications. Upon his
motion, seconded by Paul Schilpp, there was unanimous approval of a grant of
\$200 by the Division to this committee for 1961-62.

Wayne A. R. Leys, Chairman of both the divisional and the national Com-
mittee to Advance Original Work in Philosophy, presented the following report
of the Divisional Committee:

We call attention of the Western Division to the fact that Professor A. W.
Levi received the Phi Beta Kappa award for 1960 for his book, *Philosophy
and the Modern World*. This is the book on which he worked during the
year of his Western Division Fellowship. We congratulate him upon this
achievement and express the hope that this recognition may lead to a
renewal of the Fellowship program.

PROCEEDINGS

Our Committee has nothing further to report at this time, except that information has been supplied to three members of the Division who had research projects for which they were seeking support.

The members of the Divisional Committee for the past year were A. C. Benjamin, A. C. Garnett, Wayne A. R. Leys, Charner Perry, and Charles L. Stevenson.

Wayne Leys then presented the report of the National Committee (published in a preceding section of the *Proceedings* for 1961).

The following recommendation of the Executive Committee was moved, seconded, and unanimously passed: The Secretary is instructed to pay to the national treasury during the fiscal year 1961-62 the remainder of the Division's outstanding debt for its Committee to Advance Original Work in Philosophy. Funds in hand and later received from sales of *Philosophy and the Public Interest* may be used for this purpose. Expenses of the divisional committee on original work may in the future be met out of regular funds.

Lionel Ruby presented a report of the work of the Committee on Information Service.

The President reported for the Executive Committee its appreciation for the work of John McKenney as Editor of the NEWSLETTER. McKenney was accorded a round of applause. On recommendation of the Executive Committee, it was moved, seconded, and passed that the NEWSLETTER be provided a budget of \$400 for the year 1961-62.

The President reported the action of the Eastern Division in welcoming a national meeting of the Association as proposed by the Pacific Division; but, as did the Western Division, the Eastern Division declined to cancel its regular annual meeting.

The Executive Committee reported receipt of invitations for next year's meeting: one from Wayne State University, Detroit; and one from Ohio State State University, Columbus, this latter invitation being also open for 1963. In view of Wayne State's long-laid plans (an invitation had earlier been issued for 1959) and the availability of Ohio State's offer for 1963, the Executive Committee recommended acceptance of the Detroit invitation. It was so moved by William Hay, seconded, and agreed with applause.

The Executive Committee recommended acceptance of the offer of the Library of the University of Illinois to become the archive of the Western Division. Upon motion, duly seconded, the offer was unanimously accepted.

D. W. Gotshalk presented the report of the Nominating Committee, the other members of which were Lionel Ruby, Bertram Morris, Campbell Crockett, Alan Donagan, Neal Klausner, and Robert Henle. Nominated for Vice-President were Herbert Feigl and Warner Wick; for Secretary-Treasurer, Ruth Barcan Marcus; for new member of the Executive Committee, Gustav Bergmann; and for Representative-at-Large from the Division to the National Board, William Frankena) to take office January 1, 1962). Regarding the last three offices, it was moved, seconded, and passed that nominations be closed. On motion by Gotshalk, duly seconded, it was agreed unanimously that the Secretary cast a unanimous ballot for the nominees presented by the Nominating Committee. The Chairman elicited from members a handsome round of applause for the efforts

AMERICAN PHILOSOPHICAL ASSOCIATION

of the retiring Secretary. It was further moved, seconded, and passed that nominations be closed for the office of Vice-President. Tellers Irving Copi and H. H. Titus reported, after collecting and tallying the ballots, that Herbert Feigl was elected Vice-President for 1961-62, to succeed the following year to the presidency.

Upon recommendation of the Executive Committee, the Chair recognized W. D. Oliver for a statement on the requirement of the disclaimer affidavit of students accepting loans or fellowships under the National Defense Education Act. Oliver read relevant portions of the Act. He cited action of some philosophy departments in opposing the provisions on the disclaimer affidavit and gave an account of advice as to bases for effective opposition to continuance of the provisions. Finally Oliver requested that the rules restricting action upon resolutions which have not been presented in advance be suspended for this case in order that the Division might entertain a resolution on this matter. In defense of the suggestion to suspend the rules, it was argued that the Act and its disclaimer affidavit provisions have been well known and widely debated in educational circles so that the intent of our policy on resolutions is met in that members are thoroughly familiar with the issues. It was further urged that there is an emergency need for action during this session of Congress to seek repeal of the disclaimer provisions. After further discussion, it was moved by L. J. Lafleur, seconded by Paul Schilpp, and passed that the rules be suspended for this case. Robert Henle then made the following motion, which was seconded and passed without dissent:

Whereas the disclaimer affidavit required by the National Defense Education Act of all students receiving benefits under said act brings the internal beliefs of citizens under the scrutiny of civil government and the criminal law contrary to our traditions of freedom of conscience and its legal guarantees, and

Whereas the disclaimer assumes that an ambiguous overt act is, without further evidence, proof of disloyalty and therefore decisive in depriving citizens of common benefits, and

Whereas the exaction of the disclaimer from one group of citizens as a condition of enjoying common benefits of law is discriminatory,

The Western Division of the American Philosophical Association meeting in plenary session at St. Louis, Missouri, May 5, 1961,

1) records its opposition to this provision of the National Defense Education Act and

2) respectfully requests the Congress of the United States to repeal this provision.

Robert Henle then further moved:

The Western Division of the American Philosophical Association meeting in plenary session at St. Louis, Missouri, May 5, 1961,

1) urges all members both personally and through their own institutions to present their reasoned opposition to this provision to the appropriate members of Congress, and

2) requests the Executive Committee to send selected representatives of the Association to any public hearing touching the said provision.

This motion was duly seconded and was unanimously passed.

President-Elect Stevenson was presented by the Chairman. Stevenson an-

PROCEEDINGS

nounced the appointment of the following committees for 1961-62: Program Committee—Robert Turnbull, chairman; Manley Thompson, and Ruth Marcus. Nominating Committee—O. K. Bouwsma, chairman; William Frankena, George Nakhnikian, Gustav Bergmann, and Ruth Marcus.

The Chairman of the Resolutions Committee, Willis Moore (Wayne Leys and Robert Browning being the other members), presented the following resolution which was greeted with applause and unanimously passed: The Secretary of the Division is instructed to express to Father Robert J. Henle, Chairman of the Committee on Local Arrangements, and to the Manager of the Coronado Hotel the appreciation of the Association for the planning and hospitality that have contributed materially to the success of this meeting.

The meeting then adjourned.

MORRIS KEETON, *Secretary-Treasurer*

SUPPLEMENTARY REPORT OF THE TREASURER OF THE WESTERN DIVISION

May 1-June 30, 1961

I. Regular Report

A. Receipts:

Balance from April 30, 1961	\$563.36
Dues received May 1 to June 30	740.00
Literature fees	12.00
Balance from Committee to Advance Original Work in Philosophy	26.40
Sales of <i>Philosophy and the Public Interest</i>	2.00
TOTAL RECEIPTS	\$1,343.76

B. Disbursements:

<i>Newsletter</i>	\$ 75.00
Annual Meeting Expenses	157.67
Secretary's Travel	55.91
Postage, Telephone, Telegraph, and Railway Express ..	11.07
Supplies, Mimeographing, Addressograph Services (Including pre-stamped envelopes)	233.94
Bank Services	3.27
TOTAL DISBURSEMENTS	\$ 536.86

BALANCE ON HAND, June 30, 1961	\$ 806.90
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II. Fund Held for Committee on Philosophy in Education

BALANCE ON HAND, June 30, 1961 (at Miami Deposit Bank, Yellow Springs, Ohio, in the name of the Treasurer of the Western Division, Ruth Barcan Marcus)	\$ 207.34
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RUTH BARCAN MARCUS, *Treasurer*

AMERICAN PHILOSOPHICAL ASSOCIATION

PACIFIC DIVISION

NEWLY ELECTED OFFICERS FOR THE YEAR 1960-61

President—A. I. Melden

Vice-President—Robert M. Yost, Jr.

Secretary-Treasurer—Sidney Zink

Executive Committee—The foregoing officers and Ian McGreal (1961), Avrum Stroll (1961), Benson Mates (1962), and Barnett Savery (*ex officio*).

OFFICERS FOR THE YEAR 1959-60

President—Barnett Savery

Vice-President—Paul Wienpahl

Secretary-Treasurer—Donald Davidson

Executive Committee—The foregoing officers and Ian McGreal (1961), Avrum Stroll (1961), Benson Mates (1962), and Philip Merlan (*ex officio*).

PROGRAM

The thirty-fourth Annual Meeting of the Pacific Division of the American Philosophical Association was held at San Francisco State College in San Francisco, California on December 27, 28, 29, 1960. The following program was presented:

Tuesday, December 27

(Concurrent Sessions)

SECTION A. Chairman, Warner Monroe

Ontology and Ideology, James K. Feibleman

What the Self Is Not, Alburey Castell

On the Meaning of the Virtually Meaningless Word, "Good",
Glen O. Allen

Morality, Objectivity, and Time, Leslie Armour

SECTION B. Chairman, Ammon Goldworth

Relative Frequencies and Likelihoods, Ernest Adams

Goodman and Suppes on Simplicity as a Measurement, Robert
Ackermann

Some Comments on Analyticity in Theoretical Languages, Ruth Ann
Mathers

Concerning A-Truth, Gordon Matheson

Wednesday Morning, December 28

Symposium: RULES, PRACTICES, AND THE LAW. Chairman, Herbert Morris

Participants: A. I. Melden, Daniel Bennett, and Joel Feinberg

PROCEEDINGS

Wednesday Afternoon, December 28

ESSAYS IN ORIENTAL PHILOSOPHY. Chairman, Herbert W. Schneider
Chang Hsiieh-ch'eng's Anxieties About Moral Judgment, David S. Nivison
Political Thought in the Mahabharata (Santi Parva), D. K. Garde
Philosophy and History, From an Indian Point of View, T. R. V. Murti

Wednesday Evening, December 28

The Presidential Address: REMARKS—MAINLY ABOUT KNOWLEDGE
AND REALITY, Barnett Savery

Thursday Morning, December 29

(Concurrent Sessions)

SECTION A. Chairman, John King-Farlow

That There Are No Iconic Signs, Arthur K. Bierman
Did G. E. Moore Use Paradigm Case Arguments?,

H. A. Alexander, Jr.

Expressions Which Have No Use, Richard G. Henson
Decision, Paul Wienpahl

SECTION B. Chairman, Harry Girvetz

Knowing and Saying: Speculations on Plato's Meno,
Alexander Sesonske

Plain and Significant Narratives, Rudolph H. Weingartner
Art and Illusion, William Hayes

A Monistic Interpretation of Memory, John F. Lawry

The annual business meeting of the Pacific Division was held on December 29 at 9:00 A.M., President Barnett Savery presiding.

It was voted that the minutes of the thirty-third annual business meeting (subsequently printed on pp. 114 and 115 of *Proceedings and Addresses of the American Philosophical Association, 1959-1960*) be approved.

The following report of the Secretary-Treasurer was read and approved:

FINANCIAL STATEMENT, July 1, 1960 to December 26, 1960

Receipts:

Balance on hand, July 1, 1960	\$502.17
Membership dues	892.00
	<hr/>
	\$1,394.17

Expenditures:

Office Expenses (postage, addressograph plates, etc.) ...	\$ 26.57
Stenographic service	115.00
Expenses, Secretary-Treasurer	16.00
	<hr/>
	157.57

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Balance on hand, December 26, 1960 \$1,236.60

DONALD DAVIDSON, *Secretary-Treasurer*

This statement has been audited and certified to be correct by John Goheen

The Nominating Committee (consisting of the Executive Committee) presented the following nominations: For President, A. I. Melden; for Vice-President, Robert M. Yost, Jr., for Secretary-Treasurer, Sidney Zink.

There being no other nominations, the foregoing slate was elected unanimously.

The following recommendations of the Executive Committee were adopted:

That the following nominees be elected to full membership: W. B. Uphold, Jr., James Doyle, George Evans Arbaugh, James M. Smith, Robert J. Rowan, and Eugene C. McKnight.

That the following nominees be elected to associate memberships: George Yahn, Patrick R. Hughes, Ronald Arbini, Delos McKown, Surjit Singh, Robert V. Andelson, and Gale W. Engle.

That the following be transferred from associate to full membership: Marvin Easterling, Arnulf Zweig, Arthur J. Benson, and Rudolph H. Weingartner.

That the time and place of the 1961 meeting of the Pacific Division be decided by the Executive Committee upon learning the decision of the Eastern Division with respect to the possibility of a National Meeting in 1961.

Professor John Linnell gave a brief report on the work of the Committee on Information Service.

A letter from Lewis E. Hahn was read supplementing the previously announced procedure for applying for travel grants to enable scholars to attend the Inter-American Convention of Philosophers to be held in San José, Costa Rica in July, 1961.

Wallace Matson announced that early in 1962 a new *Journal of the History of Philosophy* would be published on the West Coast with the aid of subventions from the University of California, Stanford University, and Harvey Mudd College. Subventions from other institutions are invited. The Organizing Committee for the new journal consists of: Edward Strong (University of California at Berkeley), John Goheen (Stanford University), and John Mothershead (Stanford University.) The interim editors are: Richard Popkin, Daniel Bennett, and Wallace Matson.

Donald Davidson was thanked for his services as Secretary-Treasurer for the years 1958-61.

The following resolution was passed by acclamation: that the administration and Philosophy Department of San Francisco State College be enthusiastically thanked for their gracious and generous hospitality, that they be warmly praised for the care and success with which all arrangements for this meeting were made, and that they be congratulated on the splendid location of their institution.

DONALD DAVIDSON, *Secretary-Treasurer*

PROCEEDINGS

SUPPLEMENTARY REPORT OF THE TREASURER OF THE PACIFIC DIVISION

Financial Statement: July 1, 1960 to June 30, 1961

Receipts:

Balance on hand, July 1, 1959.....	\$ 502.17
Membership dues	1,070.67
Rebate from sales of <i>Proceedings</i>	29.04
	<hr/>
	\$1,601.88

Expenditures:

Office expenses	\$ 48.59
Stenographic service	216.25
Expenses, Secretary-Treasurer	16.00
Program, 1960 annual meeting.....	49.97
National Committee on Information Service.....	54.12
<i>Proceedings</i>	316.71
National dues	124.00
	<hr/>
	\$ 850.44
	<hr/>
Balance on hand, June 30, 1961.....	\$ 751.44

DONALD DAVIDSON, *Secretary-Treasurer*

Memorial Minutes

GEORGE P. CONGER

1884-1960

George Perrigo Conger, Professor Emeritus of Philosophy at the University of Minnesota, died in Minneapolis on August 14, 1960. He is survived by his wife, Agnes.

Professor Conger was born in Genoa, New York, on May 18, 1884. Following graduation from Cornell University in 1907, he went on, like many incipient philosophers of his generation, to train for the ministry. He received a B.D. from Union Theological Seminary in 1910 and, as a Fellow of that institution, went on to do advanced research at various universities in Europe. He received his Ph.D. in philosophy from Columbia University in 1922. Ordained a Presbyterian minister in 1913, he participated in the war prisoners' aid in Eastern Siberia during 1916-17.

After serving as a pastor for a few years, he began his career in philosophy as an Assistant Professor at the University of Minnesota in 1920. His major interest was in the philosophy of religion, particularly in those elements common to all the world's religions. Never a doctrinaire in matters of either belief or faith, he felt that all the various religions were relevant to the facts of human experience. *Towards the Unification of the Faiths*, the title of a book he published in 1951, tells the story of his outlook. He was one of the first American philosophers to take a strong and abiding research interest in Oriental, particularly, Indian, philosophy. Up to just before his death, he remained an intrepid traveller, never daunted by out of the way places or difficult terrain. He knew the Orient, especially India, intimately and was Ghosh Lecturer at the University of Calcutta during 1954-55. On campus, as well as in town, he was well-known and loved as a friend of all, and benefactor of many, students from the Far East.

His interest in the unification of diverse ideas extended beyond religion to all domains of philosophy and science. The results of this constant concern were presented in his 1913 book, a *A World of Epitomizations*. The book appeared in revised form as *Synoptic Naturalism* in 1960. Among Conger's earlier books are: *A Course in Philosophy* (1924); *New Views of Evolution* (1929); *Horizons of Thought* (1933); and *The Ideologies of Religion* (1940). He was a co-author of *Philosophy, East and West*, 1944, and contributor to many volumes, including *The Philosophy of Sarvepalli Radhakrishnan*, 1952.

During his travels in Europe and by mail from home, he was constantly on the look-out for first editions of classical philosophical works. Through a life-time of discriminating collecting, he had built up a fabulous philosophical library, covering all periods and places.

MEMORIAL MINUTES

He was made Professor of Philosophy at Minnesota in 1937 and served as Chairman of his department from 1940 until his retirement in 1952. Upon retirement from Minnesota, he taught at Ohio Wesleyan University from 1952-54.

He served as President of the Western Division of the American Philosophical Association during 1944-46 and was Chairman of the Association's National Board of Officers during the same period.

He was as kind, gentle, and patient with his colleagues, as with all his countless friends. Infinitely tolerant of divergent points of view and personal idiosyncrasies, his sense of fairness and justice never faltered, except in the direction of mercy. He had boundless dedication to the scholar's task, no matter where it might lead, and continued his research and writing up until his death.

His open-mindedness, personal goodness, and professional integrity will remain an example to all of us.

D. B. TERRELL

HARRY T. COSTELLO

1885-1960

Harry Costello believed that philosophy was a highly personal thing; for contrary to received tradition, philosophers were real men who lived, enjoyed, suffered. Pompous philosophers who took themselves too seriously, he thought, were usually masking their own failings. Professor Costello was a master of wit, which he could use with devastating skill; but his lively humor always had a point. It could penetrate to the heart of an issue, and frequently did so more neatly than a belabored dialectical analysis. It displayed the comic overtones and idiosyncrasies always present even in the most tragic life.

Costello was an ontological realist and naturalist who took the universe for what it was, and never doubted that it could be known. He held that particular objects existed pretty much as perceived, though they were objectively structured by systems of logical possibilities.

Born on November 1, 1885, and raised in Richmond, Indiana, he was first attracted to philosophy by hearing a lecture by Josiah Royce to his local high school class. He studied at Earlham College and took his M.A. in 1910 and Ph.D. in 1911 at Harvard University. He was Royce's Assistant at Harvard and also assisted Bertrand Russell when he taught there. Awarded the Sheldon Traveling Fellowship, he spent a year in Paris. He taught at Harvard, Yale, Columbia, and City College from 1915 until 1920, when he was appointed Professor of Philosophy at Trinity College, where he remained until his death. He also taught briefly at the University of California. Devoted and dedicated to Trinity, where he continued to live after his retirement, he was loved and revered, and became, especially in his later years, a legend and symbol of gentle humanity and honest scholarship. He died January 25, 1960.

Costello was the author of *A Philosophy of the Real and the Possible*, his Woodbridge Lectures of 1952. He was a contributor of numerous articles and for many years a veteran and hard working book reviewer for the *Journal of Philosophy* and the *Saturday Review of Literature*.

Costello's interests were encyclopedic. He was a prodigious reader. Those who knew him could attest to his profound learning, and as Morris Cohen in his book *American Thought* (1954) described him, he was "a critic of rare

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philosophical intelligence and insight." In his early days he studied and appreciated symbolic logic, Wittgenstein, and Husserl when it was not fashionable to do so, though he lost interest when these subjects became popular. He was especially interested in the history and philosophy of science and mathematics, perception, and metaphysics. Though aware of the limitations of the philosophical life, he sought to defend the enterprise against its contemporary detractors, and he believed that there was much for the philosopher to discover "... out beyond where the smooth roads end." Throughout his life he continued to maintain that "... a philosopher should take the world but not himself too seriously."

PAUL W. KURTZ

EVERETT WESLEY HALL

1901-1960

The sudden death of Everett Wesley Hall, Kenan Professor and Chairman of the Department of Philosophy in the University of North Carolina, on June 17, 1960, was a profound loss to his University and to the philosophical world.

Born on April 24, 1901 in Janesville, Wisconsin, Dr. Hall was educated in the public schools of Fond du Lac, at Lawrence College, where he obtained the A.B. (*summa cum laude*) in 1923 and the M.A. in 1925, the University of Chicago, where he was a graduate student in philosophy in the summers of 1927 and 1928, and Cornell University, where he obtained the Ph.D. in 1929, having been a Sage Fellow in Philosophy there in 1923-24 and again in 1928-29. During his career, he taught at Lawrence College (Instructor, 1925-28), University of Chicago (Assistant Professor, 1929-31), Ohio State University (Assistant Professor, 1931-33), Stanford University (Associate Professor, 1933-41), The State University of Iowa (Professor and Chairman of the Department of Philosophy, 1941-52), and the University of North Carolina (Kenan Professor and Chairman of the Department of Philosophy, from 1952 until his death). He taught also at the University of British Columbia in the summer of 1937, at Northwestern University in the summer of 1956, and at the University of Southern California in the summer of 1958. During 1958-59, he was a Fulbright Lecturer in Philosophy at Kyoto University, Japan.

Dr. Hall was a member of Phi Beta Kappa, Tau Kappa Alpha, the Iowa Philosophical Society, the North Carolina Philosophical Society (President one term), the Southern Society for Philosophy and Psychology (member of the Council for one term), the Mind Association, the Aristotelian Society, and the American Philosophical Association of which he was at various times Secretary-Treasurer of the Pacific Division, Chairman of the Committee on Philosophy in Higher Education in the Western Division, a member of the Executive Committee of the Eastern Division, and a member of the Publication Committee.

He married Charlotte Bratz on August 26, 1924. She and their three sons (David, Donald, and Richard) survive him.

Dr. Hall always took an active part in the life of his university and community. At Chapel Hill he served on more than a score of boards and committees, chairing a number of them. His sound judgment and good sense were respected by his colleagues. He had a sensitive social conscience which at times spurred him into action. But philosophy was his cause, and he never allowed

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anything else seriously to distract him from his main purpose.

He was both an exciting teacher and an original philosopher. The classroom was always a challenge to him. He enjoyed teaching and was stimulated by it. His own deep concern and enthusiasm animated the class. There were lively exchanges as he and his students probed problems together. He would not tolerate loose thinking. It had to be relevant and to the point. But a new idea excited him, and he would develop its significance and implications with a sparkling delight. His Socratic probing awakened students from their dogmatic slumbers and opened up for them a new, fascinating field of inquiry and dimension of life.

He was the author of four books and more than forty articles, and was Editor of the Science Source Book Series for the Association and the Harvard University Press. His chief contributions are in the fields of value theory, epistemology, and philosophic method. No one has dealt with the problem of value with greater clarity and deeper understanding. His three works, *Modern Science and Human Values*, *What Is Value?*, and his forthcoming *Epistemology of Fact and Value*, constitute an unsurpassed, monumental study in the value field. His *Philosophical Systems*, which was published two months after his death, is a penetrating study of philosophical methods and a clarification and justification of his style of doing philosophy. The *Epistemology of Fact and Value* is a truly pioneering work which opens up new possibilities for philosophical advance.

Everett Hall was a standard of excellence for all associated with him, and they could not but measure themselves by him. The philosophical world can ill afford the loss of him. At the time of his death, he was at the peak of his powers and attainments. He never knew decline. His whole life was one of steady progress toward higher achievements, with the final decade the period of greatest fruition. During the last months he seemed to intimate friends to feel that he had reached his goal, that he was at the moment of fulfillment, that he had completed what he had worked from the beginning to accomplish. He seemed to feel a quiet but deep satisfaction. He was what Aristotle would have called a happy man.

E. M. ADAMS

ARTHUR PAP

1921-1959

On September 7, 1959, Yale lost one of the most productive and distinguished of its younger scholars.

Arthur Pap was born in Zurich, in 1921. After attending schools at his birthplace, he came to this country, and began his studies here at the Juilliard School of Music, with the intention of becoming a professional pianist. He retained his interest in and love for music, frequently playing in chamber music groups; but philosophy finally claimed him, and in 1944, at the age of twenty-three, he received his Ph.D. at Columbia University. His dissertation was published two years later under the title *The A Priori in Physical Theory*, a book which has since become one of the standard works in the field. The years following brought a host of articles in leading journals, and three more important books, *Elements of Analytic Philosophy* (1949), *Analytische Erkenntnistheorie*, which was written during a stay in Vienna under a Fulbright grant and published in 1955, and

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Semantics and Necessary Truth, published in 1958. Shortly before his death he completed a fifth volume, on the philosophy of science, which is soon to be published by the Yale Press.

He taught at the Universities of Columbia, Chicago, Oregon, and Vienna, before coming to Yale in 1956. At all these places he inspired intense loyalty from his best students, to whom he managed to communicate his own devotion to philosophy. Those of us who knew him well miss him sorely, and the many more who have seen him at meetings of this Association will realize that a powerful and independent intellect has left our midst.

ALAN ROSS ANDERSON

GEORGE HOLLAND SABINE

1880-1961

George H. Sabine, Professor Emeritus at Cornell University, died January 18, 1961, at the age of eighty. Until almost the very end, he lived a full and active life in the Cornell community and retained full possession of his extraordinary powers.

Born in Dayton, Ohio, on December 7, 1880, he first arrived on the Cornell campus as an undergraduate in 1899. He received the A.B. degree from Cornell in 1903 and the Ph.D. degree, also from Cornell, in 1906. Except for seven years spent at Stanford University from 1907 to 1914, his professional career was identified almost exclusively with institutions of the Middle West, counting Cornell itself as more typically Middle West than Ivy League. From 1914 to 1923, he was Professor of Philosophy at the University of Missouri. From 1923 to 1931, he was at Ohio State. In 1931, he returned to Cornell where he was Susan Linn Sage Professor of Philosophy until his retirement in 1948, Dean of the Graduate School from 1940 to 1944, and Vice President of the University from 1943 to 1946. He was awarded honorary degrees by the University of Missouri and Ohio State, by Union, Kenyon, and Oberlin colleges. In 1937, he was President of the Eastern Division of this Association.

He had a strong and abiding interest in the history of political theory, in moral ideas, and in English Puritanism. His widely known and authoritative *History of Political Theory* was first published in 1937. It has since been translated into Arabic, Greek, Indonesian, Italian, and Japanese. The second revision of it was completed just prior to his death and is now in press. Towards the end of his life, he became increasingly interested in Marxism and revised substantially the sections on Marxism in his *History of Political Theory*. In 1957, he delivered the Telluride Lectures at Cornell, choosing Marxism as his topic. Subsequently, these lectures were published as a monograph. The last article which he wrote for publication is on the ethics of Bolshevism and will appear in the July 1961 number of the *Philosophical Review*.

Sabine was a strong but quiet champion of liberal causes. He was a fine carpenter and blacksmith, a cook, and a gardener. He was a collector of lithographs and etchings. Throughout his life, when he could find the time, he indulged all of these interests and brought to all of them the intelligence and integrity of the scholar-craftsman.

STUART BROWN

MEMORIAL MINUTES

JOHN PICKETT TURNER

1876-1960

John Pickett Turner died in New York City on July 19, 1960 at the age of 84. The son of a clergyman, he was born in 1876 at Cedar Hill, Tennessee. In 1901 he received a Bachelor of Arts degree from Vanderbilt University with a major in classical philosophy. Two years later he was awarded the Master of Arts degree in Philosophy by Vanderbilt, and in 1910 he received the Doctor of Philosophy degree from Columbia University.

From 1905 to 1910, Professor Turner served as President of Weatherford College in Weatherford, Texas. In 1910 he was called back to his Alma Mater, Vanderbilt, to become the Head of its Department of Philosophy and Psychology. In 1911 he joined the Department of Philosophy at the City College of New York. In 1928 he was appointed to a full professorship in that department. In 1930 he became the first chairman of the Department of Philosophy, Psychology, and Anthropology at Brooklyn College. With the establishment of a separate department of psychology a few years later, he continued as Head of the Philosophy Department and remained in this post until his retirement in 1945. Upon his retirement he was appointed Professor Emeritus at Brooklyn College.

As the first Chairman of the Philosophy Department in the newly established college, Professor Turner contributed significantly not only to the strengthening and development of his own department, but to the growth of the college as a whole. The influence he exerted in the building up of the Philosophy Department, in his maintenance of high scholarly and academic standards, in achieving a balance of philosophical viewpoints, and in drawing new appointees from various universities, was extended to other areas of the college. The policies instituted by Professor Turner are still, fifteen years after his retirement, the essential criteria underlying the operation of the department to this day.

John Pickett Turner is well-remembered by the older members of the faculties of both City College and Brooklyn College as a warm, sincerely friendly, sympathetic colleague. But his charm and warmth of spirit were never perverted to a sacrifice of principle or integrity when issues involving educational standards had to be confronted. To the faculty generally, he was a guide and an inspiration toward the goal of creating and maintaining a staff of the most competent scholars and teachers available.

To thousands of his students, (some of whom are members of this Association and are distinguished teachers of philosophy in their own right) he will be remembered as both a conscientious and inspiring teacher. The courses he himself gave covered a fairly wide range, although his major interests were Ethics, and the relationship between Psychology and Philosophy. His own philosophical position tended toward idealism. Turner regarded teaching and the administration of his department as the most important functions he could perform. He believed Philosophy to be important to everyone and an indispensable part of the undergraduate curriculum. He was, therefore, largely instrumental in making the introductory course in Philosophy a requirement for all students at Brooklyn College which it remains to this day. When he discovered students of unusual promise, as was frequently the case, he unfailingly encouraged them to pursue Philosophy with professional concern and helped them in numerous ways to continue their studies on the graduate level.

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John Pickett Turner was a member of the American Association for the Advancement of Science, the American Philosophical Association, the American Psychological Association, Phi Beta Kappa, and Sigma Chi. In addition to articles in philosophical and psychological journals he is the author of a book entitled *Idealistic Beginnings in England*.

His most memorable and significant contribution to academic philosophy was as teacher, guide, administrator, and friend. In these directions his influence continues to be felt not only at his own college but in the profession as a whole.

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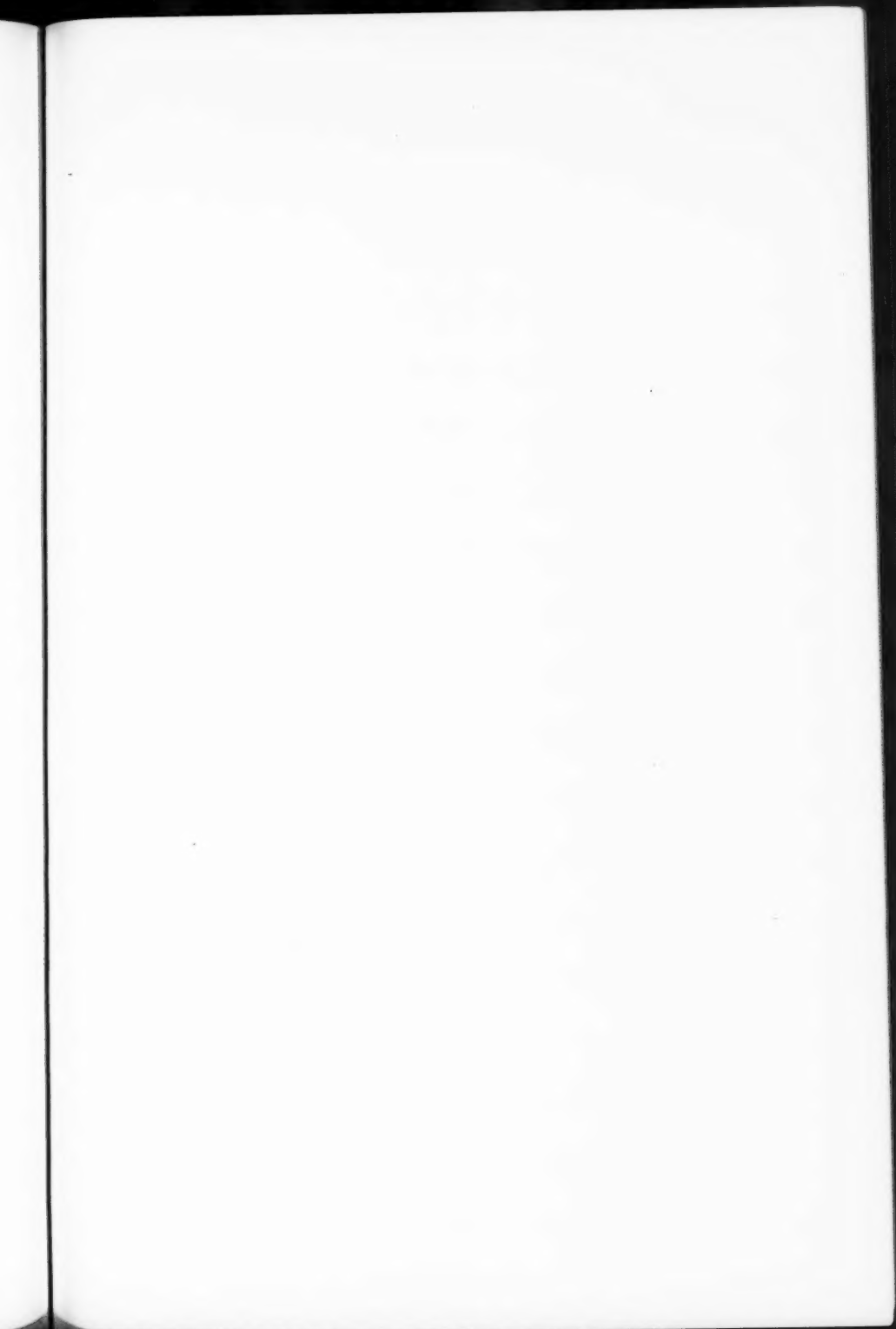
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